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1. Drama.

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2. Gen. Works on Science.

14415, 12



The Gift of

J. C. Halliwell Esq.
of Brixton Hill,
Surrey, Eng.

Rec'd Sept. 24,
1850.









LUDUS COVENTRIÆ.

A Collection of Mysteries,

FORMERLY REPRESENTED AT COVENTRY

ON THE

FEAST OF CORPUS CHRISTI.

*Richard Halliwell by
from his affectionate brother*
EDITED BY *The Editor.*

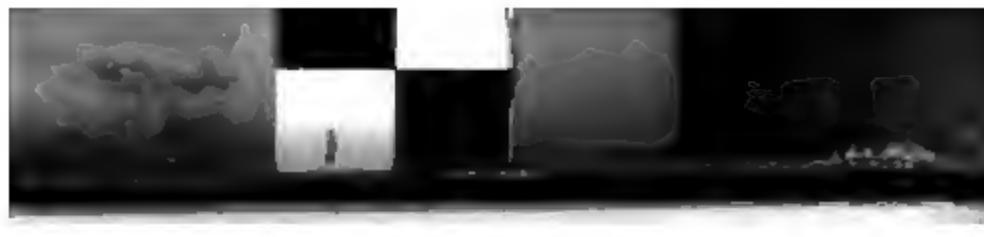
JAMES ORCHARD HALLIWELL, ESQ. F.R.S.

HON. M.R.I.A., F.S.A., F.R.A.S., &c.



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INTRODUCTION.

THREE complete collections of ancient English mysteries have descended to modern times, or rather are now known to be preserved, which are generally distinguished by the titles of the Chester, the Townley, and the Coventry Mysteries; and, with the exception of a few detached pieces of far inferior importance, we derive nearly all our actual knowledge of the early English drama from these series of plays, which have been long known to every one interested in this class of literary pursuits, as some of the most curious and valuable relics of bygone times; not merely as important records of our early stage, but also as illustrating, in a very interesting manner, the customs, language, and manners of the periods to which they belong. The only one of these series (which is, perhaps, the most important of all), that has yet been printed, is the Townley, which was published by the Surtees Society, with a very interesting and learned preface by Mr. Hunter. The Coventry is contained in the following volume; and the Chester, so ably commented upon by Mr. Markland, a gentleman to whom belongs the distinction of being the first in recent times to direct public

attention to these researches, has already been under the consideration of the Council of the Society under whose auspices the present volume is produced.*

Mr. Collier, in the second volume of his excellent History of English Dramatic Poetry, has carefully analyzed the Coventry Mysteries, with occasional notices of resemblances or dissimilarities in the method in which the same subjects are treated in the other collections. It will, therefore, be unnecessary for me in this place to enter on the general question of the chain in the evidence of dramatic history which these mysteries afford.

The Coventry Mysteries are contained in a quarto volume, the principal part of which was written in the year 1468, now preserved in the Cottonian collection of manuscripts, under the press-mark Vespas. D. viii. The date of the MS. is ascertained from the verso of fol. 100, a fac-simile of which page will be found at the commencement of this work. The history of the manuscript is unfortunately wrapped in obscurity, and it cannot be distinctly traced back to those who are presumed to have been its former possessors — the Grey Friars of Coventry. The principal authority for its appropriation to this body is contained in the following memorandum on the fly-leaf of the manuscript in the hand-writing of Dr. Richard James, librarian to Sir

* I am not without hopes of one or two more collections turning up. In MS. Addit. 4791, fol. 157, is given a list of the plays re-presented at Dublin on Corpus Christi day, 1468, which differs materially from the contents of any known series. The play of the "Sacrifice of Abraham," in Trinity College, Dublin, may be one of these. It has been printed by Mr. Collier.

Robert Cotton:—“Contenta Novi Testamenti scenice expressa et actitata olim per monachos sive fratres mendicantes: vulgo dicitur hic liber Ludus Coventriæ, sive Ludus Corporis Christi: scribitur metris Anglicanis.” The MS. was previously in the possession of Robert Hegge of Christ Church, Oxford, who died in 1629,* and was, most probably, purchased by James about that time for Cotton, as it appears from a letter in the same library† that James was engaged about that period at Oxford in procuring manuscripts for his patron.

James, in his MS. collections in the Bodleian, does not notice the MS. of the Ludus Coventriæ, and I have been unsuccessful in endeavouring to trace either the destination of Hegge’s library, or the authority for James’s assertion that this volume was commonly (vulgo dicitur) known under the above title.‡ That it was so, there cannot, I imagine, be the slightest doubt, for what object could James — a man who was, most probably, uninterested about the subject of the manuscript, and

* Wood’s *Athenæ*, by Bliss, vol. ii., p. 458. Hegge does not allude to the MS. in any of his writings.

† MS. Cotton. Julius, C. iii., fol. 193. James was then resident at Oxford.

‡ In the old catalogue of the Cottonian library, commenced in the year 1621, in MS. Harl. 6018, there is no notice of the present MS. I find, however, in a list of books “lent out of my study befor this 23 Aprill, 1621,” an entry which may be interesting to the reader: “Ælfricus Grammar Saxon to Ben: Jonson.” This was doubtlessly “the most ancient grammar written in the Saxon tongue and character,” which Kynaston saw in his hands. See Gifford’s *Jonson*, vol. ix., p. 254.

inserted the account above given as Cotton's librarian, according to his usual custom—have had in making a misrepresentation? It must be remembered, also, that the last leaf, or, perhaps, the last few leaves, are now deficient, and there is no improbability in the conjecture that these may not have been lost when James wrote his description, and that a colophon supplied him with his information.

Robert Hegge has given us his autograph in two places, and in both added the cognomen of "Dunelmensis." On this account, some writers have conjectured that the volume originally came from Durham; but this supposition is not supported by any evidence and very little probability. The principal mark of dialect which the *Mysteries* contain, viz., *x* for *sh* in such words as *xal*, *xulde*, &c., belong to that part of the country in which Coventry is situated.

If, then, we have not complete and absolute evidence that *Ludus Coventriæ* is the proper title of these *Mysteries*, yet the probabilities are greatly in favour of the correctness of this appellation, and no urgent reasons have been given for any different conclusion. By this name, at all events, the MS. has been known since the time of Dr. James, who died in 1639.

The external evidence is also greatly in favour of the claim of Coventry to these plays. Coventry was a place formerly famous for the performance of its *Corpus Christi* plays by the Grey Friars, in the same manner as Chester was for the performances of its trading companies. Mr. Sharp's *Dissertation on the Coventry Mysteries*, 4to., Cov. 1816, contains a most curious and valuable collec-

tion of information* relative to the plays once performed there, and the manner in which the actors were dressed. In 1456, Queen Margaret was at Coventry, when she saw “ alle the pagentes pleyde save domesday, which might not be pleyde for lak of day.” Even as late as 1575, “ certain good harted men of Coven-tree” had the honour of performing before Queen Elizabeth in the celebrated entertainment at Kenilworth, and gained considerable applause.† And Heywood, in a passage which has been frequently quoted, alludes to the devil as a famous character in the old Coventry mysteries :—

“ For as good happe wolde have it chaunce,
Thys devyll and I were of olde acqueyntaunce ;
For oft, in the play of Corpus Christi,
He hath played the devyll at Coventry.”‡

The Coventry Mysteries attracted the attention of the antiquary, Dugdale, at an early period, and he has given us the following curious and important account of them :—

“ Before the suppression of the monasteries, this city was very famous for the pageants that were play'd therein, upon Corpus-Christi day ; which occasioning very great confluence of people thither from far and

* Collected from the records of the corporation. Mr. Sharp has also printed a Coventry play of a later date, which does not contain the dialectical peculiarity mentioned above.

† Laneham's Letter, 12mo. Lond. 1575, p. 32.

‡ *Playe called the foure P P.* sig. d. ii. Sharp has given us many particulars relative to this character. See also Collier's *Hist. Dram. Poet.* vol. ii. p. 262-266.

1. Drama.

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2. Gen. - like on Seeme.

14415, 12



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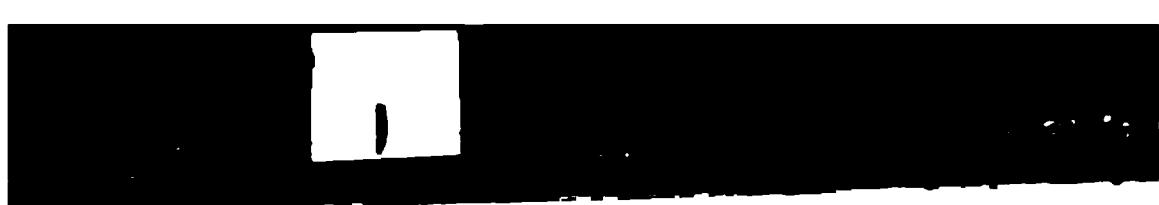
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THE
COVENTRY MYSTERIES.

Prologue.

Primus vexillator.

Now gracyous God, groundyd of alle goodnesse,
As thi grete glorie nevyr begynnyng had,
So thou socour and save alle tho that sytt and sese,
And lystenyth to oure talkyng with sylens styllle and sad,
for we purpose us pertly styllle in this prese,
The pepyl to plese with pleys ful glad.
Now lystenyth us, lovely, bothe more and lesse,
Gentillys and ȝemanry of goodly lyff lad,
This tyde.

We xal ȝou shewe, as that we kan,
How that this werd ffyrst began,
And how God made bothe molde and man,
Iff that ȝe wyl abyde.

Secundus vexillator.

In the ffyrst pagent, we thenke to play
How God dede make, thorowe his owyn myth,
Hevyn so clere upon the fyrst day,
And therin he sett angelle fful bryth.

Than angelle with songe, this is no nay,
 Xal worchep God, as it is ryth ;
 But Lucyfer, that angelle so gay,
 In suche pompe than is he pyth,
 And set in so grete pride,
 That Goddys sete he gynnyth to take,
 Hese lordys pere hymself to make,
 But than he ffallyth a ffend ful blake,
 ffrom hevyn in helle to a[bide.]

Tertius vexillator.

In the secunde pagent by Godys myth,
 We thenke to shewe and pley, be-dene,
 In the other sex days, by opyn syth,
 What thenge was wrought ther xal be sene ;
 How best was made and foule of flyth,
 And last was man made, as I wene ;
 Of mannys o ryb, as I ȝow plyth,
 Was woman wrougth mannys make to bene,
 And put in paradyse.
 Ther were floures bothe blew and blake,
 Of alle frutes thei myth ther take,
 Saff frute of cunnyng thei xulde forsake,
 And towche it in no wyse.

The serpent toke Eve an appyl to byte,
 And Eve toke Adam a mursel of the same,
 Whan thei had do thus aȝens the rewle of ryte,
 Than was oure Lord wrothe and grevyd al with grame.
 Oure Lord gan appose them of ther grete delyte,
 Bothe to askuse hem of that synful blame,
 And than Almyghty God, ffor that gret dyspite,
 Assygned hem grevous peyn, as ȝe xal se in game,
 In dede,
 Seraphyn, an angelle gay,
 With brennyng swerd, this is verray,

PROLOGUE.

3

From paradise bete hem away,
In Bybyl as we rede.

Primus vexillator.

We purpose to shewe in the thryd pagent,
The story of Caym and of hese brother Abelle,
Of here tythynges now be we bent
In this pagent the trewthe to telle.
How the tythyng of Abel with feyr was brent,
And accept to God, yf ȝe wyl dwelle,
We purpose to shewe, as we have ment,
And how he was kyllyd of his brother so felle ;
And than
How Caym was cursyd in al degré,
Of Godys owyn mowthe, ther xal ȝe se,
Of trewe tythyng this may wel be,
Exaw[m]ple to every man.

Secundus vexillator.

The iii.^{de} pagent is now ȝow tolde ;
The ffourte pagent of Noe xal be,
How God was wrothe with man an molde,
Because fro synne man dede not flee.
He sent to Noe an angel bolde,
A shyp ffor to makyn and swymmen on the se,
Upon the water bothe wood and coolde,
And viij. sowles ther savyd xulde be.
And j. peyre of everiche bestes in brynge.
Whan xl.^a days the flode had fflowe,
Than sente Noe out a crowe,
And after hym he sent a dowe,
That brouth ryth good tydyng.

Tertius vexillator.

Of Abraham is the fyfte pagent,
And of Ysaac his sone so fre,

How that he xulde with fere be brent,
 And slayn with swerd, as ȝe xal se.
 Abraham toke with good atent
 His sone Ysaac, and knelyd on kne,
 His suerd was than ful redy bent,
 And thouth his chylde ther offered xuld be,
 Upon an hylle ful ryff.
 Than God toke tent to his good wyl,
 And sent an angel ryth sone hym tyl,
 And bad Abraham a shep to kyl,
 And savyd his chyldys lyff.

Primus vexillator.

The sexte pagent is of Moyses,
 And of tweyn tabelys that God hym took,
 In the whiche were wrete, without les,
 The lawes of God to lerne and lok.
 And how God charged hym be wordys these,
 The lawes to lerne al of that book,
 Moyses than doth nevyr more sese,
 But prechyth duly both ȝere and woke,
 The lawes as I ȝow telle.
 The ten comaundementes alle be-dene,
 In oure play ȝe xal hem sene,
 To alle tho that there wyl bene,
 If that ȝe thenke to duelle.

Secundus vexillator.

Off the gentyl Jesse rote,
 The sefnt pagent forsothe xal ben,
 Out of the whiche doth sprynge oure bote,
 As in prophecye we redyn and sen ;
 Kyngys and prophetes with wordys fful sote,
 Schulle prophesy al of a qwene,
 The whiche xal staunche oure stryff and moote,

And wynnyn us welthe withoutyn wene,
 In hevyn to abyde.
 They xal prophecye of a mayde,
 Alle ffendys of here xal be affrayde,
 Here sone xal save us, be not dismayde,
 With hese woundys wyde.

Tertius vexillator.

Of the grete bushop Abyacar,
 The tende pagent xal be without lesyng,
 The whiche comaundyth men to be war,
 And brynge here douteres to dew weddyng ;
 Alle that ben xiiij. ȝere and more,
 To maryage he byddyth hem bryng,
 Wherenvyr thei be, he chargyth sore,
 That thei not ffayle for no lettyng,
 The lawe byddyth so serteyn than.
 Than Joachym and Anne so mylde,
 Thei brynge forthe Mary that blyssyd chylde,
 But she wold not be defylyde,
 With spot nor wem of man.

In chastyté that blysful mayde
 Avowyd there here lyff to lede.
 Than is the busshop sore dysmayde,
 And wonderyth sore al of this dede ;
 He knelyd to God, as it is sayde,
 And prayth than for help and rede.
 Than seyth an angel, “ be not afayde,
 Of this dowte take thou no drede,
 But for the kynrede of Davyd thou sende ;
 Lete hem come with here offryng,
 And in here handys white ȝerdys brynge,
 Loke whose ȝerde doth ffloure and spryng,
 And he xal wedde that mayden hende.”

Primus vexillator.

In the x.^{te} pagent, sothe to say,
 A masangere fforthe is sent;
 Davydis kynrede without delay
 They come fful sone with good entent.
 Whan Joseph offeryd his ȝerde that day,
 Anon ryth fforth in present
 The ded styk do floure fful gay,
 And than Joseph to wedlok went,
 Ryth as the angel bad.
 Than he plyth to his wyff,
 In chastyté to ledyn here lyff,
 The busshop toke here iij. maydenys ryff,
 Som conforte there she had.

Secundus vexillator.

In the xj.^{de} pagent goth Gabryelle,
 And doth salute oure lady ffre,
 Than grett with chylde, as I ȝow telle,
 That blyssyd mayde, forsothe is she.
 Tho iij. maydenys that with here dwelle,
 Here gret speche, but noon thei se,
 Than they suppose that sum angelle,
 Goddys masangere that it xuld be.
 And thus
 The Holy Gost in here is lyth,
 And Goddys sone in here is pygth,
 The aungelle doth telle what he xal hyght,
 And namyth the chylde JHESUS.

Tertius vexillator.

In the xij. pagent, as I ȝow telle,
 Joseph comyth hom fro countré,
 Oure ladyes wombe with chylde doth swelle,
 And than Joseph ful hevy is he;

PROLOGUE.

7

He doth forsake here with hert ful felle,
Out of countré he gynnyth to fle,
He nevyr more thenkyth with here to dwelle,
And than oure lady ryth sore wepyth she.
An angelle seyd hym ryf,
“ God is with thi wyff sertayn,
Therfore, Joseph, turne hom agayn.”
Than is Joseph in herte ful fayn,
And goth ageyn onto his wyff.

Primus vexillator.

The xiiij.^{te} pagent, I sey ȝow be-dene,
Xal be of Joseph and mylde Mary,
How they were sclawndryd with trey and tene,
And to here purgacion thei must hem hy.

Secundus vexillator.

In the xv. pagent shewe we xal,
How Joseph went withoute varyauns,
ffor mydwylvys to helpe oure lady at alle,
Of childe that she had delyverauns.

Tertius vexillator.

In the xvj. pagent Cryst xal be born,
Of that joy aungelys xul syng,
And telle the shepherdys in that morn
The blysseful byrth of that kyng.
The shepherdys xal come hym befforn,
With reverens and with worchepyng,
ffor he xal savyn that was forlorn,
And graunt us lyff evyr more lestyng,
I-wys.

This gle in grythe
Is mater of myrthe,
Now Crystys byrthe,
Bryng us to his blys !

Primus vexillator.

The xv.^{te} pagent come kynges iiij.,
 With gold, myrre, and ffrankynsens,
 Kyng Herowdys styward hem doth se,
 And bryngyth alle to his presens.
 The Kynges of Coleyn with hert ful ffre,
 Tolde kyng Herownde here dylygens,
 That thei south in that countré
 A kyng of kynges, ffrom fere thens
 A sterre led hem the way.
 The chylde is 3oung and lyth in stalle.
 He xal be kyng of kynges alle,
 Beffore hym we thynk on kne to ffalle,
 And worchep hym this day.

Secundus vexillator.

In the xvij. pagent as wroth as wynde
 Is kyng Herownde, the sothe to say,
 And cruel knytes and unkende
 To sle male chylderyn he sendyth that day.
 But Cryst Jhesu thei may not ffynde,
 For Joseph hath led that childe away
 Unto Egyph, as we have mende,
 As angele to Joseph dyd byd and say
 In hyȝht.
 Tho chylderyn that syt in here moderes lap,
 To sowkyn ful swetly here moderes pap,
 The knyghtes do sle hem evyn at a swap,
 This is a rewly syth.

Tertius vexillator.

In the xvij. pagent the knyghtes, be-dene,
 Shulle brynge dede childeryn befor the kyng ;
 Whan kyng Herownde that syth hath sene,
 fful glad he is of here kylling.

Than kyng Herownde, withowtyn wene,
 Is sett to mete at his lykyng,
 In his most pride xal come gret tene,
 As þe xal se at oure pleyng.
 His sorwe xal awake ;
 Whan he is sett at hese most prude,
 Sodeyn deth xal thrylle his syde,
 And kylle his knyttes that with hym byde ;
 The devyl ther soulys xal take.

Primus vexillator.

In the xvij. pagent we must purpose,
 To shewe whan Cryst was xij. ȝer of age,
 How in the temple he dede appose
 And answerd doctoris ryth wyse and sage.
 The blyssyd babe withowte glose,
 Overcam olde clerkes with suyche langage,
 That thei meveylyd, ȝe xal suppose,
 How that he cam to suche knowlage.
 And in this whyle,
 Thre days he was oute
 ffro his modyr, without doute,
 Wepyng she sowth hym rownde aboute
 Jherusalem many a myle.

Secundus vexillator.

In the xix. pagent xal seynt Jhon
 Baptyse Cryst, as I ȝow say,
 In the watyr of flom Jordone,
 With which devys, as we best may,
 The Holy Gost xal ovyr hym on,
 The ffaderes voys xal be herd that day,
 Out of hevyn that blisful trone,
 The fadyr xal be herd, this is no nay,
 And forth with pleyn.

The Holy Gost xal be hys gyde
 Into desert therin to abyde,
 Xl.^u days a terme ful wyde,
 And xl.^u nyghtes to faste serteyn.

Tertius vexillator.

In the xx.^u pagent alle the develyss of helle,
 They gadere a parlement, as ȝe xal se,
 They have grete doute the trewth to telle,
 Of Cryst Jhesu whath he xulde be.
 They sende Sathan, that ffynede so ffelle,
 Cryst for to tempte in fele degré :
 We xal ȝow shewe, if ȝe wyl dwelle,
 How Cryst was temptyd in synnys thre
 Of the deyvl Sathane ;
 And how Cryst answeryd onto alle,
 And made the ffende awey to falle,
 As we best may this shewe we xalle,
 Thorwe grace of God and man.

Primus vexillator.

The xxj.^u pagent of a woman xal be,
 The whiche was take in adultrye
 The Pharysewys ffalsed ther ȝe xal se,
 Cryst to convycte how they were slye.
 They conseyyvd this sotylté,
 Yf Cryst this woman dede dampne trewly,
 Ageyn his prechygng than dede he,
 Whiche was of peté and of mercy ;
 And yf he dede here save,
 Than were he aȝens Moyses lawe,
 That byddyth with stonyss she xulde be slawe,
 Thus they thowth undyr ther awe
 Cryst Jhesu ffor to have.

Secundus vexillator.

The grettest meracle that evyr Jhesus
 In erthe wrouth beforne his passyon,
 In xxij.^u pagent we purpose us
 To shewe in dede the declaracion.
 That pagent xal be of Lazarus,
 In whos place and habytacion
 Cryst was logyd, the Gospel seyth thus,
 And ofte tymes toke ther consolacion.
 But ȝyt
 Lazarus, as I ȝow say,
 Was iiij. days ded and beryed in clay,
 ffrom deth to lyve the iiij^e. day,
 Cryst reyzed hym ffrom that pyt.

Tertius vexillator.

In the xxij.^u pagent, Palme Sunday,
 In pley we purpose ffor to shewe,
 How chylderyn of Ebrew with ffloures ful gay,
 The wey that Cryst went thei gun to strewe.

Primus vexillator.

In the xxvij.^u pagent, as that we may,
 Cryst and his apostelys alle on rewe,
 The mawnde of God ther xal they play,
 And sone declare it with wordys ffewe.
 And than
 Judas that fals traytour,
 ffor xxx.^u platys of werdly tresour,
 Xal betray oure Savyour
 To the Jewys certan.

Secundus vexillator.

ffor grevous peyn, this is no les,
 In the xxv.^u pagent, Cryst xal pray

To the fadyr of hevyn that peyn for to ses,
His shamful deth to put away.

Judas that traytour, befor gret pres,
Xal kys his mouthe and hym betray,
Alle his dyscyples than do dyscres,
And forsake Cryst, the sothe to say,
ffor doute thei do hem hede.

Hese dyscyplys alle everychone
Do renne awey and leve hym alone,
They lete hym stondyn amonge his ffon,
And ronne away ffor drede.

Tertius vexillator.

Than in the xxvj.^a pagent,
To Cayphas Cryst xal be brouth,
Tho Jewys fful redy ther xul be bent,
Cryst to acuse with worde and thouth.
Seynt Petyr doth folwe with good intent,
To se with Cryst what xuld be wrouth ;
ffor Crystes dyscypyle whan he is hent,
Thryes he doth swere he knew hym nowth,—
A kok xal crowe and crye ;
Than doth Petyr gret sorwe make,
ffor he his lord thus dede forsake,
But God to grace hym sone doth take,
Whan he doth aske mercy.

Primus vexillator.

In the xxvij. pagent, sere Pylat
Is sett in sete as hy justyce ;
Whan he is set in his astat,
Thre thevys be brout of synful gyse,
And Cryst that lovyd nevyr stryff nor bat,
But trewthe and goodnesse on every wyse,

As for a thef with ryth gret hat,
Is browth to stondyn at that same syse.

And than, as I ȝow say,
The wyff of Pylat goth to rest,
Coveryd with clothis al of the best,
Than ffor to slepe she is ful prest,
Alle this we thenke to play.

Secundus vexillator.

In the xxvij. pagent xal Judas,
That was to Cryst a ffals traytour,
With wepyng sore evyr crye, alas,
That evyr he solde oure Savyour.
He xal be sory ffor his trespass,
And brynge aȝen alle his tresour,
Alle xxx. pens to sere Cayphas,
He xal them brynge with gret dolowre,
ffor the whiche Cryst was bowth.
ffor gret whanhope, as ȝe xal se,
He hangyth hymself upon a tre,
ffor he noth trostyth in Godys peté,
To helle his sowle is browth.

Tertius vexillator.

In the xxix. pagent, to Pylatus wyff
In slepe aperyth the devyl of helle,
ffor to savyn Crystes lyff,
The devyl here temptyth, as I ȝow telle.
Sche sendyth to Pylat anon ful ryff,
And prayth that Cryst he xuld not qwelle ;
Than Pylat is besy and ryth blyff,
Cryst for to savyn he ȝevyth councelle,
ffor he dede nevyr trespass.
The Jewys do crye fast ffor to kyll,
The rythful man thei aske to spylle,

A thef thei save with herty wylle,
That callyd is Barrabas.

Primus vexillator.

In the xxx. pagent thei bete out Crystes blood,
And nayle hym al nakyd upon a rode tre,
Betwen ij. thevys, i-wys they were to wood,
They hyng Cryst Jhesu, gret shame it is to se.
Vij. wurdys Cryst spekyth hangyng upon the rode,
The weche ȝe xal here alle tho that wyl ther be,
Than doth he dye ffor oure allether good ;
His modyr doth se that syth, gret mornyngh makyth she,
ffor sorwe she gynnyth to swowne.

Seynt John evyn ther as I ȝow plythe,
Doth chere oure lady with al his mythe,
And to the temple anon forth rythe,
He ledyth here in that stownde.

Secundus vexillator.

We purpose to shewe in oure pleyn place,
In the xxxj.^u pagent, thorwe Godys mythe,
How to Crystes herte a spere gan pace,
And rent oure lordys bryst in ruly plyth.
ffor Longeus that olde knyth, blynd as he was,
A ryth sharpe spere to Crystes herte xal pythe,
The blod of his wounde to his oyn xal tras,
And thorwe gret meracle ther hath he syth.
Than in that morn,
Crystes soule goth downe to helle,
And ther ovrycomyth the fend so felle,
Comfortyth the soulys that therin dwelle,
And savyth that was fforlorn.

Tertius vexillator.

Joseph and Nyodemus to Cryst trew servaunt
xxxij. page[nt] the body thei aske to have.

Pylat ful redyly the body doth hem graunt,
 Than thei with reverens do put it in grave.
 The Jewys more wyckyd than ony geawunt,
 ffor Crystes ded body kepers do thei crave,
 Pylat sendyth iiij. knytes that be ryth hardaunt,
 To keep the blody body in his dede conclave.

And ȝit be his owyn myth,
 The body that was hevy as led,
 Be the Jewys nevyr so qwed,
 Aryseth from grave that ther lay ded,
 And ffrayth than every knyth.

Primus vexillator.

In the xxiiij. pagent the soule of Cryst Jhesu
 Xal brynge alle his ffrendys ffrom helle to paradyse,
 The soule goth than to the grave, and be ryth gret vertu
 That body that longe ded hath loyn to lyf aȝen doth ryse.
 Than doth Cryst Jhesu onto his modyr sew,
 And comfortyth alle here care in temple ther she lyse,
 With suche cher and comforth his modyr he doth indew,
 That joy it is to here ther speche for to devyse.

And than

Oure lady of hefne so cler,
 In herte sche hath ryth glad chere,
 Whan here sone thus doth apere,
 Here care awey is tan.

Secundus vexillator.

In the xxxiiij. pagent xal Maryes thre
 Seke Cryst Jhesu in his grave so coolde ;
 An aungel hem tellyth that aresyn is he ;
 And whan that this tale to them is tolde,
 To Crystes dyscypolis with wurdys fful fre,
 They telle these tydynges with brest ful bolde.
 Than Petyr and John, as ȝe xal se,

Down rennyн in hast over lond and wolde,
The trewth of this to have.

Whan thei ther comyn, as I ȝow say,
He is gon ffrom undyr clay,
Than thei wytnesse anoon that day,
He lyth not in his grave.

Tertius vexillator.

Onto Mary Mawdelyn as we have bent,
Cryst Jhesu xal than apere,
In the xxxv.th pagent,
And she wenyth he be a gardenere.
Mary, be name verament,
Whan Cryst here callyth with speche ful clere,
She fallyth to ground with good entent,
To kys his fete with gladsom chere.
But Cryst byddyth here do way,
He byddyth his feet that sche not kys,
Tyl he have styed to hefne blys,
To Crystes dyscyplys Mary i-wys
Than goth the trewthe to say.

Primus vexillator.

In the xxxvj.th pagent xal Cleophas
And Sent Luke to a castel go,
Of Crystes deth as thei fforth pas
They make gret mornyng and be ful wo,
Than Cryst them ovrytok, as his wyl was,
And walkyd in felachepe fforth with hem too,
To them he doth expowne bothe more and las
Alle that prophetes spake ad of hymself also ;
That nyth in fay,
Whan thei be set within the castelle,
In brekyng of bred thei know Cryst welle,
Than sodeynly, as I ȝow telle,
Cryste is gon his way.

Secundus vexillator.

In the xxxvij. pagent than purpos we,
 To Thomas of Ynde Cryst xal apere,
 And Thomas evyn ther, as ȝe xal se,
 Xal put his hands in his woundes dere.

Tertius vexillator.

In the xxxvij.^a pagent up stye xal he
 Into hefne that is so clere,
 Alle hese apostele there xul be,
 And woundere sore and have gret dwere,
 Of that fferly syth.

Ther xal come aungelle tweyne,
 And comfforte hem, this is certeyne,
 And tellyn that he xal comyn ageyue,
 Even by his owyn myth.

Primus vexillator.

Than ffolwyth next sekyrly,
 Of Wytsunday that solempne ffest,
 Whyche pagent xal be ix. and thretty,
 To the apostelys to apere be Crystes hest ;
 In Hierusalem were gaderyd xij. opynly,
 To the Cenacle comyng ffrom West to Est,
 The Holy Gost apperyd fful vervently,
 With brennyng ffere thyrlyng here brest,
 Procedyng from hevyn trone.

Alle maner langage hem spak with tung,
 Latyn, Grek, and Ebrew amonge,
 And afster thei departyd and taryed not long,
 Here deth to take ful sone.

Secundus vexillator.

The xl.^a pagent xal be the last,
 And domysday that pagent xal hyth,

Who se that pagent may be agast
To grevyn his lord God eyther day or nyth ;
The erthe xal qwake, bothe breke and brast,
Beryelys and gravys xul ope ful tyth,
Ded men xul rysyn and that therin hast,
And ffast to here ansuere thei xul hem dyth,
Beffore Godys fface.

But prente wyl this in ȝour mende,
Who so to God hath be unkende,
ffrenchep ther xal he non ffynde,
Ne ther get he no grace.

Tertius vexillator.

Now have we told ȝow alle be-dene
The hool mater that we thynke to play ;
Whan that ȝe come, ther xal ȝe sene
This game wel pleyd in good aray.
Of holy wrytte this game xal bene,
And of no fablys be no way,
Now God them save from trey and tene,
ffor us that prayth upon that day,
And qwyte them wel ther mede.
A Sunday next, yf that we may,
At vj. of the belle we gynne oure play,
In N. towne, wherfore we pray,
That God now be ȝoure spede. *Amen.*

I. THE CREATION.

Dewi. Ego sum alpha et ο, principium et finis.

My name is knowyn, God and kynge,

 My werk for to make now wyl I wende,

In myself restyth my reynenge,

 It hath no gynnyng ne non ende ;

And alle that evyr xal have beynge,

 It is closyd in my mende,

Whan it is made at my lykynge,

 I may it save, I may it shende,

 After my plesawns.

So gret of myth is my pouste,

Alle thynge xal be wrowth be me,

I am oo God in personys thre,

 Knyt in oo substawns.

I am the trewe trenyte,

 Here walkyng in this wone ;

Thre personys myself I se,

 Lokyn in me God alone.

I am the ffadyr of powste,

 My Sone with me gynnyth gon,

My Gost is grace in mageste,

 Weldyth welthe up in hevyn tron.

 O God thre I calle,

I a fadyr of myth,

My sone kepyth ryth,

My gost hath lyth,

 And grace with alle.

Myself begynnyng nevyr dyd take,
 And endeles I am thorw myn own myth,
 Now wole I begynne my werke to make,—
 ffyrst I make hevyn with sterrys of lyth
 In myrth and joy evermore to wake,
 In hevyn I bylde angelle fful bryth,
 My servauntes to be, and for my sake,
 With merth and melody worchepe my myth ;
 I belde them in my blysse.
 Aungelle in hevyn evyrmore xal be,
 In lythful clere bryth as ble,
 With myrthe and song to worship me,
 Of joys thei may not mys.

Hic cantent angeli in cælo. “Tibi omnes angeli, tibi cœli et universæ potestates, Tibi cherubyn et seraphyn incessabili voce proclamant,—Sanctus ! Sanctus ! Sanctus ! Dominus Deus Sabaoth.”

Lucifer. To whos wurchipe synge þe this songe,
 To wurchip God or reverens me ?
 But þe me wurchipe þe do me wronge,
 ffor I am the wurthyest that evyr may be.
Angeli boni. We wurchipe God of myth most stronge,
 Whiche hath fformyd bothe us and the,
 We may nevyr wurchyp hym to longe,
 ffor he is most worthy of mageste.
 On knes to God we ffalle.

Oure lorde God wurchyp we,
 And in no wyse honowre we the,
 A gretter lord may nevyr non be,
 Than he that made us alle.

Lucifer. A worthyer lorde forsothe am I,
 And worthyer than he evyr wyl I be,
 In evydens that I am more wurthy,
 I wyl go syttyn in Goddes se.

Above sunne and mone and sterres on sky

I am now set, as ȝe may se ;

Now wurchyp me ffor most mythty,

And for ȝour lord honowre now me,

Syttyng in my sete.

Angeki mali. Goddys myth we forsake,

And for more wurthy we the take,

The to wurchep honowre we make,

And ffalle down at thi ffete.

Dews. Thu Lucyfere ffor thi mekyl prude,

I bydde the ffalle from hefne to helle ;

And alle tho that holdyn on thi syde,

In my blysse nevyr more to dwelle.

At my comawndement anoon down thou slyde,

With merthe and joye nevyr more to melle,

In myschyf and manas evyr xalt thou abyde,

In byttyr brennyng and fyrr so felle,

In peyn evyr to be pyht.

Lucyfer. At thy bydding thi wyl I werke,

And pas fro joy to peyne smerte,

Now I am a devyl ful derke,

That was an aungelle bryht.

Now to helle the wey I take,

In endeles peyn ther to be pyht.

ffor fere of fyre a fart I crake,

In helle doonjoone myn dene is dyth.

Dews. Now hevyn is made ffor aungelle sake,

The fyrst day and the fyrst nyth ;

The secunde day watyr I make,

The walkyn also ful fayr and bryth.

The iij.^{do} day I parte watyr from erthe,

Tre and every growyng thyng,

Bothe erbe and floure of suete smellyng,

The iij.^{de} day is made be my werkynge.

Now make I the day that xal be the fferthe.

Sunne and mone and sterrys also,

The forthe day I make in same ;

The v.th day werme and ffysche that swymme and go,

Byrdys and bestes, bothe wylde and tame ;

The sexte day my werk I do.

And make the man Adam be name,

In ertheleche paradys withowtyn wo,

I graunt the bydyng, lasse thou do blame :

fflesche of thi fflesche, and bon of thi bone,

Adam here is thi wyf and make,

Both ffysche and foulys that swymmyn and gone,

To everyche of hem a name thou take ;

Both tre and frute and bestys echone,

Red and qwyte, bothe blew and blake,

Thou ȝeve hem name be thiself alone,

Erbys and gresse both beetes and brake ;

Thi wyff thou ȝeve name also.

Lok that ȝe not ses,

ȝowre ffru te to encres,

That ther may be pres

Me worchipe for to do.

Now come fforthe Adam to paradys,

Ther xalt thou have alle maner thynge,

Bothe flesche and ffysche and frute of prys,

Alle xal be buxum at thi byddyng.

Here is pepyr, pyan, and swete lycorys,

Take hem alle at thi lykyng,

Bothe appel and pere and gentyl rys,

But towche nowth this tre that is of cunnyng,

Alle thynge saff this ffor the is wrought ;

Here is alle thinge that the xulde plese,
 Alle redy made onto thin ese,
 Ete not this frute ne me dysplese,
 ffor than thou deyst, thou skapyst nowth.

Now have I made alle thynges of nowth,
 Hevyn and erthe, foulle and best :—
 To alle thynges that myn hand hath wrowth,
 I graunt myn blyssyng that evyr xal leſt ;
 My wey to hefne is redy sowth,
 Of werkynge I wole the vij.th day rest,
 And alle my creatures that be abowth,
 My blyssyng ſe have both eſt and west.
 Of werkynge the vij.th day ſe ſees ;
 And alle tho that ſees of laboryng here,
 The vij.th. day withowtyn dwere,
 And wurchyp me in good manere,
 Thei xal in hefne have endles pes.

Adam go forthe and be prynce in place,
 ffor to hefne I sped my way ;
 Thi wyttys wel loke thou chase,
 And gostly governe the, as I say.

II. THE FALL OF MAN.

Adam. Holy ffadyr blyssyd thou be,
ffor I may walke in welthe anow,
I ffynde datys gret plenté,
And many ffele frutes ful every bow ;
Alle this wele is ȝevyn to me,
And to my wyf that on me lowh,
I have no nede to towche ȝon tre,
Aȝens my lordys wyl to werke now ;
I am a good gardenere ;
Every frute of ryche name,
I may gaderyn with gle and game,
To breke that bond I were to blame
That my lord bad me kepyn here.

Eva. We may bothe be blythe and glad,
Oure lordys comaundement to fulfylle,
With ffele frutys be we ffayr ffad,
Woundyr dowcet and nevyr on ille.
Every tre with frute is sprad,
Of them to take as plesyth us tylle,
Oure wytte were rakyl and ovyr don bad,
To fforfete ageyns oure lordys wylle
In ony wyse.

In this gardeyn I wyl go se,
Alle the ffloures of fayr bewté,
And tastyn the frutes of gret plenté.
That be in paradyse.

Serpens. Heyl ffayr wyff and comely dame !

This ffrute to ete I the cownelle,
Take this appyl and ete this ssame,
This ffrute is best as I the telle.

Eva. That appyl to ete I were to blame,
from joy oure lorde wolde us expelle,
We xuld dye and be put out with schame,
In joye of paradyse nevyr more to duelle.

God hymself thus sayde,
What day of that frute we ete,
With these wurdys God dyd us threte,
That we xuld dye our lyff to lete,
Therfore I am affrayde.

Serpens. Of this appyl yf þe wyl byte,

Evyn as God is, so xal þe be,
Wys of connyng as I ȝow plyte,
Lyke onto God in al degré.
Sunne and mone and sterrys bryth,
ffysche and foule, bothe sond and se;
At ȝour byddyng bothe day and nyth,
Alle thynge xal be in ȝowre powsté ;
þe xal be Goddys pere.

Take this appyl in thin hond,
And to byte therof thou ffond,
Take another to thin husband,
Thereof have thou no dwere.

Eva. So wys as God is in his gret mayn,
And ffelaw in kunnyng ffayn wold I be.

Serpens. Ete this appyl, and in certeyn
That I am trewe, sone xalt thou se.

Eva. To myn husband with herte fful fayne,
This appyl I bere, as thou byddyst me,

This frute to ete I xal asayn,
 So wys as God is yf we may be,
 And Goddys pere of myth.
 To myn husband I walke my way,
 And of this appyl I xal assay,
 To make hym to ete, yf that I may,
 And of this ffrewe to byth.

Hic Eva reveniet Adæ viro suo et dicet ei.

My semely spowse and good husband,
 Lystenyth to me, sere, I ȝow pray,
 Take this ffayr appyl alle in ȝour hond,
 Theroft a mursel byte and asay.
 To ete this appyl, loke that ȝe fonde,
 Goddys ffelaw to be alway,
 Alle his wysdam to undyrstonde,
 And Goddys pere to be ffor ay,
 Alle thyng for to make,—
 Bothe ffysche and foule, se and sond,
 Byrd and best, watyr and lond ;
 This appyl thou take out of myn hond,
 A bete therof thou take.

Adam. I dare not towche thin hand ffor dred
 Of oure lord God omnypotent,
 If I xuld werke after thi reed,
 Of God oure makere I xuld be shent.
 If that we do this synful dede,
 We xal be ded by Goddys jugement.
 Out of thin hand with hasty spede,
 Cast out that appyl anon present,
 ffor fer of Goddys threte.
Eva. Of this appyl yf thou wylt byte,

Goddys pere thou xalt be pyht,
 So wys of kunning, I the plyht,
 This frute yf thou wylt ete.

Adam. If we it ete oureself we kylle,
 As God us told we xuld be ded ;
 To ete that frute and my lyf to spylle,
 I dar not do aftyr thi reed.

Eva. A ffayr aungelle thus seyd me tylle,
 “ To ete that appyl take nevyr no dred,
 So kunning as God in hevyn hille,
 Thou xalt sone be withinne a sted,
 Therfore this frute thou ete.”

Adam. Off Goddys wysdam for to lere,
 And in kunning to be his pere,
 Of thyn hand I take it here,
 And xal sone tast this mete.

Adam dicet sic.

Alas ! alas ! ffor this fals dede,
 My flesly frend my fo I fynde,
 Schameful synne doth us unhede,
 I se us nakyd before and behynde.
 Oure lordes wurd wold we not drede,
 Therfore we be now caytyvys unkynde,
 Oure pore prevytés ffor to hede,
 Summe ffygge-levys fayn wolde I fynde,
 ffor to hyde oure schame.
 Womman, ley this leff on thi pryyté,
 And with this leff I xal hyde me,
 Gret schame it is us nakyd to se,
 Oure lord God thus to grame.

Eva. Alas ! that evyr that speche was spokyn,
 That the fals aungel seyd onto me,

Alas ! oure makers byddyng is brokyn,
 ffor I have towchyd his owyn dere tre.
 Oure fflescly eyn byn al unlokyn,
 Nakyd for synne ouresylf we se,
 That sory appyl that we han sokyn,
 To dethe hathe brouth my spouse and me,
 Ryth grevous is oure synne.
 Ofmekyl shame now do we knowe,
 Alas ! that evyr this appyl was growe,
 To dredful deth now be we throwe,
 In peyne us evyr to pynne.

Deus. Adam, that with myn handys I made,
 Where art thou now ? what hast thou wrought ?
Adam. A ! lord, for synne oure floures do ffade,
 I here thi voys, but I se the nought.
Deus. Adam, why hast thou synnyd so sone,
 Thus hastyly to breke my bone,
 And I made the mayster, undyr mone,
 Trewly of every tre.
 O tre I kept for my owe,
 Lyff and deth therin I knowe,
 Thi synne fro lyf now the hath throwe,
 ffrom deth thou mayst not fle.

Adam. Lord I have wrought azens thi wylle,
 I sparyd nat mysylf to spylle,
 The woman that thou toke me tylle,
 Sche broughth me therto.
 It was here counselle and here reed,
 Sche bad me do the same deed,
 I walke as werme withowtyn wede,
 A wey is schrowde and sho.

Deus. Womman that arte this mannys wyffe,
 Why hast thou steryd ȝour bothers stryffe ?

Now ȝe be from ȝour ffayr lyffe,
And are demyd for to deye.

57 Unwys womman, sey me why,
That thou hast don this fowle foly,
And I made the a gret lady,
In paradys for to pleye?

Eva. Lord ! whan thou wentyst from this place,
A werm with an aungelys face,
He hyth us to be ful of grace,
The frute yf that we ete.
I dyd his byddyng, alas ! alas !
Now we be bowndyn in dethis las,
I suppose it was Sathanas,
To peyne he gan us pete.

Deus. Thou werm with thi wylys wyk,
Thi fals fablis thei be ful thyk,
Why hast thou put dethis pryk
In Adam and his wyff?
Thow thei bothyn my byddyng have brokyn,
Out of whoo ȝet art not wrokyn,
In helle logge thou xalt be loky[n],
And nevyr mo lacche lyff.

Diabolus. I xal the sey wherefore and why
I ded hem alle this velony,
ffor I am ful of gret envy,
Of wrethe and wyckyd hate.
That man xulde leve above the sky,
Where as sumtyne dwellyd I,
And now I am cast to helle sty,
Streyte out at hevyn gate.

Deus. Adam ! ffor thou that appyl boot,
Aȝens my byddyng; welle I woot,

Go teyl thi mete with swynk and swoot,
 Into thi lyvys ende.
 Goo nakyd, ungr, and bare ffoot,
 Ete bothe erbys, gres, and root,
 Thy bale hath non other boot,
 As wrecche in werlde thou wende.

Womman thou sowtyst this synnyng,
 And bad hym breke myn byddyng,
 Therfore thou xalt ben undyrllyng,
 To mannys byddyng bend.

What he byddyth the, do thou that thynge,
 And bere thi chyldere with gret gronynge,
 In daungere and in deth dredynge,
 Into thi lyvys ende.

Thou wyckyd worm fful of prude,
 Ffowle envye syt be thi syde,
 Upon thi gutt thou xalt glyde,
 As werm wyckyd in kende.

Tyl a maydon in medyl-erth be borne,
 Thou ffende I warn the beforne,
 Thorwe here thi hed xal be to-torn,
 On wombe awey thou wende.

Diabolus. At thi byddyng ffowle I falle,
 I krepe hem to my stynkyng stalle,
 Helle pyt and hevyn halle,
 Xul do thi byddyng bone.

I ffalle downe here a ffowle freke,
 ffor this ffalle I gynne to qweke,
 With a ffart my breche I breke,
 My sorwe comyth ful sone.

Deus. ffor ȝour synne that ȝe have do,
 Out of this blysse sone xal ȝe go,

In erthely labour to levyn in wo,
 And sorwe the xal atast.
 ffor your synne and mysdoynng,
 An angelle with a swerd brennyng,
 Out of this joye he xal ȝow dyng,
 ȝour welthe awey is past.

*Hic recedit Deus, et angelus seraphicus cum gladio
 flammea verberat Adam et Eam extra Paradisum.*

Seraphim. ȝe wrecchis unkend and ryht unwyse,
 Out of this joye hyȝ ȝow in hast,
 With flammyng swerd ffrom paradyse
 To peyn I bete ȝow, of care to tast.
 ȝour myrthe is turnyd to carfull syse,
 ȝour welthe with synne awey is wast,
 ffor ȝour ffalsē dede of synful gyse,
 This blysse I spere ffrom ȝow ryth fast.
 Here in come ȝe no more ;
 ¶ Tyl a chylde of a mayd be born,
 And upon the rode rent and torn,
 To save alle that ȝe have forlorn,
 ȝour welthe ffor to restore. ¶

Eva. Alas ! alas ! and wele away,
 That evyr towchyd I the tre ;
 I wende as wrecche in welsom way,
 In blake busshys my boure xal be.
 In paradys is plenté of pleye,
 ffayr frutys ryth gret plenté,
 The ȝatys be schet with Godys keye,
 My husband is lost because of me.

Leve spowse now thou fonde,
 Now stamble we on stalk and ston,
 ¶ My wyt awey is fro me gon,

Wrythe on to my necke bon,
 With hardnesse of thin honde.)

Adam. Wyff, thi wytt is not wurthe a rosche,
 Leve woman, turne thi thought,
 I wyl not sle fflescly of my fflesche,
 ffor of my flesche thi fflesche was wrought.
 Oure hap was hard, oure wytt was nesche,
 To paradys whan we were brought,
 My wepyng xal be longe ffresche,
 Schort lykyng xal be longe bought.
 No more telle thou that tale,
 ffor yf I xulde sle my wyff,
 I sclow myself withowtyn knyff,
 In helle logge to lede my lyff,
 With woo in wepyng dale.

But lete us walke forthe into the londe,
 With ryth gret labour oure fode to fynde,
 With delvyng and dyggyng with myn hond,
 Oure blysse to bale and care to-pynde.
 And, wyff, to spynne now must thou ffonde,
 Oure nakyd bodyes in clothe to wynde,
 Tylle sum comforthe of Godys sonde,
 With grace releve oure careful mynde.
 Now come go we hens, wyff.
Eva. Alas! that ever we wrought this synne,
 Oure bodely sustenauns for to wynne,
 ȝe must delve and I xal spynne,
 In care to ledyn oure lyff.

III. CAIN AND ABEL.

Abeele. I wolde ffayn knowe how I xuld do,
To serve my lord God to his plesyng ;
Therfore, Caym, brother, lete us now go
Unto oure ffadyr withowte lettyng,
Suenge hym in vertu and in norture
To com to the hyzer joy celestyalle,
Remembryng to be clene and pure,
For in mysrewle we myth lythly falle
Aȝens hevyn kynge.
Lete us now don oure dyligens,
To come to oure faderes presens,
Good brother, passe we hens,
To knowe ffor oure levynge.

Caym. As to my fadyr, lete us now tee ^{gō}, ^{drawn towards}
To knowe what xal be his talkyng ; ^(say)
And that I holde it but vanyté,
To go to hym ffor any spekyng,
To lere of his lawe.
ffor if I have good anow plenté,
I kan be mery, so mot y the,
Thow my fadyr I nevyr se,
I ȝyf not therof an hawe.

Abel. Ryth sovereyn fadyr, semely sad and sure,
Ever we thank ȝow in hert, body, and thowth,

And alwey shulle whylle oure lyf may indure,
 As inwardly in hert it kan be sought,
 Bothe my brother and I.

ffadyr, I ffalle onto ȝour kne,
 To knowe how we xal rewlyd be,
 ffor Godys that ffallyth bothe hym and me,
 I wolde ffayn wete trewly.

Adam. Sonys, ȝe arn to spekyn naturaly,
 The ffyrst ffrute of kendely engendrure,
 Befforn whom, saff ȝour modyr and I,
 Were nevyr non of mannys nature.
 And ȝit were we al of another portature,
 As ȝe have me oftyn herd seyd sothly ;
 Wherfore, sonys, yf ȝe wyl lyff sad and sure,
 ffyrst I ȝow counseylle most syngulerly,
 God ffor to love and drede.

And suche good as God hath ȝow sent,
 The fyrst frute offyr to hym in sacryfice brent,
 Hym evyr besechygng with meke entent,
 In alle ȝour werkys to save and sped.

Abeelle. Gramercy, ffadyr, ffor ȝour good doctrine,
 ffor as ȝe us techyn so xal we do,
 And as ffor me thoro Goddys grace dyvyne,
 I wyl fforthwith applye me thereto.

Cayme. And thow me be lothe I wyl now also
 Onto ȝour counselle, ffadyr, me inclyne ;
 And ȝitt I say now to ȝow bothe too,
 I had levyr gon hom welle ffor to dyne.

Adam. Now, God, graunt good sacryfice to ȝow bothe too,
 He vowchesaff to acceptyn ȝow and alle myne,
 And ȝeve ȝow now grace to plesyn hym soo,
 That ȝe may come to that blysse that hymself is inne,
 With gostly grace.

That alle ȝour here levynge
 May be to his plesyng,
 And at ȝour hens partyng,
 To come to good place.

Abelle dicet.

Almyghty God, and God ful of myth,
 Be whom alle thing is made of nowth,
 To the myn hert is redy dyht,
 For upon the is alle my thought.
 O sovereyn lord ! reygnyng in eternyte,
 With alle the mekenesse that I kan or may,
 This lombe xal I offre it up to the,—
 Accept it, blyssyd Lord ! I the pray.
 My ȝyft is but sympyl, this is no nay,
 But my wyl is good and evyr xal be,
 The to servyn and worchepyn bothe nyht and day,
 And therto thi grace, Lord, grawnt thou me,
 'Throwhe thi gret mercy,
 Whiche in a lombys lyknes
 Thou xalt for manrys wyckydnes
 Onys ben offeryd in peynfulnes
 And deynful dolfolys.

ffor trewly, Lord, thow art most worthy
 The best to have in eche degré,
 Bothe beste and werst ful certeynly,
 Alle is had thorowe grace of the.
 The best schep fulle hertyly,
 Amonges my flok that I kan se,
 I tythe it to God of gret mercy,
 And bettyr wolde, if bettyr myht be,—
 Evyn here is myn offryng.
 I tythe to the with ryht good wylle,
 Of the best thou sentyst me tylle.

Now, gracyous God on hevyn hille,
Accept now my tythyng.

Caym. Amonges alle ffolys that gon on grownd,

I holde that thou be on of the most,
To tythe the best that is most sownd,
And kepe the werst that is nere lost.
But I more wysly xal werke this stownde,
To tythe the werst, and make no bost,
Off alle my cornys that may be fownde,
In alle my ffeldys bothe crofte and cost,

I xal lokyn on every syde.

Here I tythe this unthende sheff,
Lete God take it or ellys lef,
Thow it be to me gret repreff,
I ȝeve no ffors this tyde.

Abelle. Now Caym, brother, thou dost ful ille,

ffor God the sent bothe best and werst,
Therfore thou shewe to hym good wylle,
And tythe to God evyr of the best.

Caym. In feyth, thou shewyst now a febylle skylle,

It wolde me hyndyr and do me greff,
What were God the better, thou sey me tylle,
To ȝevyn hym awey my best sheff,

And kepe myself the wers?

He wylle neyther ete nor drynke,
ffor he doth neyther swete nor swynke:
Thou shewyst a ffebyl reson, me thynke,
What thou sonnyst as a best I gesse.

Abelle. ȝit me thynkyth my wyt is good,

To God evermore sum love to shewe,
Off whom we have oure dayly food,
And ellys we had nede to dredwe.

Caym. Zitt me thynkeht thi wytt is wood,
 ffor of thi lore I ffynde but ffewe ;
 I wylle never the more chawnge my mood,
 ffor no wordys that thou dost shewe ;
 I sey I wylle tythe the werst.

Abelle. Now God, that syt in hefne above,
 On whom is sett alle myn hool love,
 This wyckyd wylle from the he showe,
 As it plesyth hym best !

Hic ardent decimum Abel et Caym ; quo facio, dicent,

Caym. Herke, Abel, brother, what aray is this,
 Thy tythyng brennyth as ffyre fful bryght,
 It is to me gret wondyr i-wys,
 I trow this is now a straunge syght.

Abelle. Goddys wylle fforsothe it is,
 That my tythyng with fyre is lyth,
 ffor of the best were my tythis,
 And of the werst thou dedyst hym dyght,
 Bad thyng thou hym bede.

Of the best was my tythyng,
 And of the werst was thin offryng,
 Therfor God Almyghty, hevyn kyng,
 Alowyht ryht nowth thi dede.

Caym. What? thou stynkyng losel, and is it so ?
 Doth God the love and hatyht me ?
 Thou xalt be ded, I xal the slo,
 Thi Lord thi God thou xalt nevyr se !
 Tythyng more xalt thou nevyr do,
 With this chavyl bon I xal sle the,
 Thi deth is dyht, thi days be go,
 Out of myn handys xalt thou not flee,
 With this strok I the kylle.—
 Now this boy is slayn and dede,

Of hym I xal nevyr more han drede ;
 He xal hereafter nevyr ets brede,
 With this gresse I xal hym hylle.

Deus. Caym, come fforthe and answere me,
 Asoyle my qwestyon anon ryght,
 Thy brother Abel, wher is now he ?
 Ha don, and answere me as tyght.
Caym. My brothers kepero ho made me ?
 Syn whan was I his kepyng knyght ?
 I kan not telle wher that he be,
 To kepe hym was I nevyr dyght,
 I knowe not wher he is.

Deus. Acursyd Caym, thou art untrewe,
 And for thi dede thou xalt sore rewe ;
 Thi brothers blood that thou slewe,
 Askyht vengeauns of thi mys.

Thu xalt be cursyd on the grounde,
 Unprofitable where so thou wende,
 Bothe veyn and nowthty and nothyng sounde,
 With what thing thou medele thou xalt it shende.
Caym. Alas ! in whoo now am I wounde,
 Acursyd of God, as man unkende ;
 Of any man yf I be founde,
 He xal me slo, I have no ffrende,
 Alas and weleaway !

Deus. Of what man that thou be sclayne,
 He xal have vij. folde more payn,
 Hym were bettyr never to be sayn
 On lyve be nyth ne day.

Caym. Alas ! alas ! whedyr may I go ?
 I dare nevyr se man in the vesage,

I am woundyn as a wrecche in wo,
And cursyd of God ffor my ffalfage.
Unprofytabyl and vayn also,
In felde and towne, in strete and stage,
I may nevyr make merthis mo,
I wot nevyr whedyr to take passage ;
 I dare not here abyde.
Now wyl I go wende my way,
With sore syeng and welaway,
To loke where that I best may
ffrom mannys ssyht me hyde.

IV. NOAH'S FLOOD.

Introitus Noe.

Noe. God of his goodnesse and of grace grounde,
By whoys gloryous power alle thyng is wrought,
In whom alle vertu plentevously is ffounde,
Withowtyn whos wyl may be ryth nought ;
Thy servauntes save, Lord, fro synful sownde,
In wyl, in werk, in dede, and in thouht ;
Oure welth in woo lete nevyr be fownde,
Us help, Lord, from synne that we be in brought,
 • Lord God fful of myght !

Noe, seres, my name is knowe,
My wyff and my chyldere here on rowe,
To God we pray with hert ful lowe,
 To plese hym in his syght.

In me Noe, the secunde age
Indede begynnyth, as I ȝow say ;
Afftyr Adam, withoutyn langage,
The secunde fadyr am I in fay.
But men of levyng be so owtrage,
Bothe be nyght and eke be day,
That lesse than synne the soner swage,
God wyl be vengyd on us sum way,
 Indede.

Ther may no man go ther owte,
But synne regnyth in every rowte,
In every place rounnde abowte
 Cursydnes doth sprynge and sprede.

Uxor Noe. Allemighty God, of his gret grace,
 Enspyre men with hertely wylle,
 For to sese of here trespace,
 ffor synfulle levynge oure sowle xal spylle.
 Synne offendyth God in his face,
 And agrevyth oure Lorde ffulle ylle,
 It causyth to man ryght grett manace,
 And scrapyth hym out of lyvys bylle,
 That blyssyd book.
 What man in synne doth alle wey scleppe,
 He xal gon to helle ful deppe,
 Than xal he nevyr after creppe
 Out of the brennyng brook.

I am ȝour wyff, ȝour childeryn these be,
 Onto us tweyn it doth longe,
 Hem to teche in alle degré
 Synne to forsakyn and werkys wronge.
 Therfore, sere, for love of me,
 Enforme hem wele evyr amonge,
 Synne to forsake and vanyté
 And vertu to ffolwe that thei ffonge,
 Oure Lord God to plese.

Noe. I warne ȝow, childeryn, on and alle,
 Drede oure lord God in hevy[n] halle,
 And in no forfete that we ne ffalle,
 Oure Lord for to dysplese.

Shem. A ! dere ffadyr, God forbede
 That we xulde do in ony wyse
 Ony werke of synful dede,
 Oure lord God that xulde agryse.
 My name is Shem, ȝour son of prise,
 I xal werke aftere ȝour rede,

And also, wyff, the weylle awyse,
 Wykkyd werkys that thou none brede,
 Never in no degré.

Uxor Seem. fforsythe, sere, be Goddys grace,
 I xal me kepe from alle trespace,
 That xulde offende Goddys fface,
 Be help of the Trynyté.

Cham. I am Cham, ȝour secunde sone,
 And purpose me be Goddys myght,
 Nevyr suche a dede for to don,
 That xuld agreve God in syght.

Uxor Cham. I pray to God me grawnt this bone,
 That he me kepe in suche a plyght,
 Mornynge, hevenynge, mydday, and none,
 I to affendyn hym day nor nyght.

Lord God, I the pray,
 Bothe wakynge and eke in slepe,
 Gracyous God, thou me keppe,
 That I nevyr in daunger crepe,
 On dredffulle domys-day.

Japhet. Japhet, thi iij.^{de} sone, is my name ;
 I pray to God, wher so we be,
 That he us borwe fro synfulle shame,
 And in vertuous levynge evyrmore kepe me.

Uxor Japhet. I am ȝour wyff, and pray the same,
 That God us save on sonde and se,
 With no grevauns that we hym grame,
 He grawnt us grace synne to fle,—
 Lord God, now here oure bone.

Noe. Gracyous God, that best may,
 With herty wyl to the we pray,
 Thou save us sekyr bothe nyght and day,
 Synne that we noon done.

Dex. Ow, what menyht this myslevyng man,
 Whiche myn hand made and byldyd in blysse ?
 Synne so sore grevyht me ȝa in certayn,
 I wol be vengyd of this grett mysse.
 Myn aungel dere, thou xalt gan
 To Noe that my servaunt is,
 A shypp to make on hond to tan
 Thou byd hym swythe ffor hym and his,
 ffrom drynchyng hem to save.
 ffor, as I am God off myght,
 I xal dystroye this werd downe ryght,
 Here synne so sore grevyht me in syght,
 Thei xal no mercy have.

ffecisse hominem nunc paenitet me !
 That I made man sore doth me rewe,
 Myn handwerk to sle sore grevyth me,
 But that here synne here deth doth brewe.
 Go sey to Noe, as I bydde the,
 Hymself, his wyf, his childeryn trewe,
 Tho viij. sowlys in shyp to be,
 Thei xul not drede the flodys fflowe,
 The flod xal harme them nowht.
 Of alle fflowlys and bestys thei take a peyre,
 In shypp to save, bothe ffoule and ffayere,
 ffrom alle dowtys and gret dyspeyre,
 This vengeauns or it be wrought.

Angelus ad Noe. Noe ! Noe ! a shypp loke thou make,
 And many a chaumbyr thou xalt have therinne ;
 Of every kyndys best a cowpyl thou take,
 Within the shypp here lyvys to wynne.
 ffor God is sore grevyd with man for his synne,
 That alle this wyde werd xal be dreynt with flood,

Saff thou and thi wyff xal be kept from this gynne,
 And also thi chylderyn with here vertuys good.

Noe. How xuld I have wytt a shypp for to make,
 I am of ryght grett age, v. c. ȝere olde,
 It is not for me this werk to undyrtake,
 ffor ffeythnnesse of age my leggys gyn ffolde.

Angelus. This dede ffor to do be bothe blythe and bolde,
 God xal enforme the and rewle the ful ryght,
 Of berd and of beste take, as I the tolde,
 A peyr into the shypp, and God xal the qwyght.

Noe. I am ful redy as God doth me bydde,
 A shypp for to make be myght of his grace,
 Alas ! that ffor synne it xal so be betydde,
 That vengeauns of flood xal werke this manase.
 God is sore grevyd with oure grett tresspas,
 That with wylde watyr the werd xal be dreynt ;
 A shyppe for to make now lete us hens pas,
 That God aȝens us of synne have no compleynt.

Hic transit Noe cum familia sua pro navi, quo exireunte, locum interludii subintret statim Lameth conductus ab adolescente, et dicens,

Lameth. Gret mornyng I make, and gret cause I have ;
 Alas ! now I se not, for age I am blynde,
 Blyndenes doth make me of wytt for to rave,
 Whantyne of eye-syght in peyn doth me bynde.
 Whyl I had syht, ther myht nevyr man fynde
 My pere of archerye in alle this werd aboute ;
 ffor ȝitt schet I nevyr at hert, are, nere hynde,
 But yf that he deyd, of this no man have doute.

Lameth “ the good archere,” my name was ovyr alle,
 ffor the best archere myn name dede ever sprede ;

Record of my boy, here wytnes this he xal,
 What merk that were set me to deth it xuld blede.
Adolescens. It is trewe, mayster, that ȝe seyn, indede ;
 ffor that tyme ȝe had ȝoure bowe bent in honde,
 If that ȝour prycke had be half a myle in brede,
 ȝe wolde the pryk han hitte, if ȝe ny had stonde.

Lameth. I xuld nevyr affayled what marke that ever were sett,
 Whyl that I myght loke and had my clere syght ;
 And ȝitt, as me thynkyht, no man xuld shete bett
 Than I xuld do now, if myn hand were sett aryght.
 Aspye some marke, boy, my bowe xal I bende wyght,
 And sett myn hand evyn to shete at some best ;
 And I dare ley a wagour his deth for to dyght,
 The marke xal I hitt, my lyff do I hest.

Adolescens. Undyr ȝon grett bushe, mayster, a best do I se,
 Take me thin hand swythe and holde it ful styllle,
 Now is thin hand evyn as evyr it may be,
 Drawe up thin takylle ȝon best for to kylle.
Lameth. My bowe xal I drawe ryght with herty wylle,
 This brod arwe I shete that best ffor to saylle ;
 Now have at that busche ȝon best for to spylle,
 A sharpe schote I shote, therof I xall not faylle.

Cayn. Out, out, and alas ! myn hert is on sondyr.
 With a brod arwe I am ded and sclayn !
 I dye here on grounde, myn hert is alle to tundyr,
 With this brod arwe it is clovyn on twayn !
Lameth. Herke, boy, cum telle me the trewthe in certeyn,
 What man is he that this cry doth thus make ?
Adolescens. Caym thou hast kyllyd, I telle the ful pleyn,
 With thi sharp shetyng his dethe hath he take.

Lameth. Have I slain Cayme ? Alas ! what have I done ?
 Thou stynkynge lurdeyn, what hast thou wrought ?

Thou art the why I scle hym so sone,
 Therfore xal I kylle the here, thou skapyst nowght.

Hic Lameth cum arcu sua verberat adolescentem ad mortem, dicente adolescente,

Adolescens. Out, out, I deye here ! my deth is now sought !
 This theffe with his bowe hath broke my brayn !
 Ther may non helpe be, my dethe is me brought,
 Ded here I synke down as man that is sclayn !

Lameth. Alas ! what xal I do ? wrecche, wykkyd on woolde,
 God wyl be vengyd ful sadly on me ;
 ffor deth of Caym I xal have vij. folde
 More peyn than he had that Abelle dede sle.
 These to mennys deth fulle sore bought xal be,
 Upon alle my blood God wylle venge this dede,
 Wherefore sore wepyng hens wyl I fle,
 And loke where I may best my hede sone heyde.

Hic recedat Lameth et statim intrat Noe cum navi cantantes,

Noe. With doolful hert syenge sad and sore,
 Grett mornyng I make ffor this dredful flood !
 Of man and of best is dreynte many a skore,
 Alle this werd to spylle these flodys be ful wood.
 And alle is for synne of mannys wylde mood,
 That God hath ordeyned this dredfulle vengeance ;
 In this flood spylt is many a mannys blood,
 ffor synfulle levynge of man we have gret grevauns.

Alle this hundryd ȝere ryght here have I wrought,
 This schypp for to make, as God dede byd me ;
 Of alle maner bestes a copylle is in brought,
 Within my shypp borde on lyve for to be.
 Ryght longe God hath soferyd amendyng to se ;
Alle this hundryd ȝere God hath shewyd grace.

Alas ! fro gret syn man wyl not fle,
God doth this vengeauns for oure gret trespass.

Uxor Noe. Alas ! for gret ruthe of this gret vengeaunce,
Gret doyl it is to se this watyr so wyde !

But ȝit thankyd be God of this ordenaunce,
That we be now savyd on lyve to abyde.

Seem. ffor grett synne of lechory alle this doth betyde,
Alas ! that evyr suche synne xulde be wrought !

This fflood is so gret on every a syde,
That alle this wyde werd to care is now brought.

Uxor Seem. Becawse of chylderyn of God that weryn good,
Dede forfete ryght sore what tyme that thei were,
Synfully compellyd to Caymys blood,
Therfore be we now cast in ryght grett care.

Cham. ffor synful levynge this werde doth for-fare ;
So grevous vengeauns myght nevyr man se ;
Ovyr alle this werd wyde ther is no plot bare,
With watyr and with flood God vengyd wylle be.

Uxor Cham. Rustynes of synne is cawse of these wawys,
Alas ! in this fflood this werd xal be lorn ;
ffor offens to God brekyng his lawys,
On rokkys ryght sharp is many a man torn.

Japhet. So grevous ffloodys were nevyr ȝett beforne,
Alas ! that lechory this vengeauns doth gynne !
It were welle bettyr ever to be unborn,
Than ffor to forfetyn evyr more in that synne.

Uxor Japhet. Oure lord God I thanke of his gret grace,
That he doth us save from this dredful payn !

Hym for to wurchipe in every stede and place,
We beth gretly bownde with myght and with mayn.
Noe. Xl.^u days and nyghtes hath lasted this rayn,
And xl.^u days this grett flood begynnyth to slake ;

This crowe xal I sende out to seke sum playn,
Good tydynges to brynge, this massage I make.

Hic emitat corvum, et parum expectans iterum dicat,

This crowe on sum careyn is falle for to ete,
Therfore a newe masangere I wylle fforthe now sende ;
fly fforth, thou fayr dove, ovyr these waterys wete,
And aspye afftere sum dry lond, oure mornyng to amend.

*Hic evolet columba; qua redeunte cum ramo viride
olivæ,*

Joye now may we make of myrth that that were frende,
A grett olyve bushe this dowe doth us brynge ;
ffor joye of this tokyn ryght hertyly we tende
Our lord God to worchep, a songe let us syng.

Hic decantent hos versus.

Mare vidit et fugit,
Jordanis conversus est retrorsum.
Non nobis, Domine, non nobis,
Sed nomini tuo da gloriam.

Et sic recedant cum navi.

V. ABRAHAM'S SACRIFICE.

Introitus Abrahe, etc.

Most myghty makere of sunne and of mone,
Kyng of kynges, and Lord over alle,
Allemyghty God in hevyn trone,
I the honowre and evyr more xal !
My Lord, my God ! to the I calle,
With herty wylle, Lord, I the pray,
In synfull lyff lete me nevyr falle,
But lete me leve evyr to thi pay.

Abraham my name is kydde,
And patryarke of age ful olde ;
And ȝit be the grace of God is bredde,
In myn olde age, a chylde fulle bolde.
Ysaac, lo ! here his name is tolde,
My swete sone that stondyth me by,
Amonges alle chylderyn that walkyn on wolde,
A lovelyer chylde is non trewly.

I thanke God with hert welle mylde,
Of his gret mercy and of his hey grace,
And pryncepaly ffor my suete chylde,
That xal to me do gret solace.
Now, suete sone, ffayre fare thi fface,
fful hertyly do I love the,
ffor trewe herty love now in this place,
My swete childe, com, kysse now me.

Ysaac. At ȝoure byddynge ȝour mouthe I kys,
 With lowly hert I ȝow pray,
 ȝoure fadyrly love lete me nevyr mysse,
 But blysse me, ȝour chylde, bothe nyght and day.

Abraham. Almyghty God, that best may,
 His dere blyssyng he graunt the,
 And my blyssyng thou have alle way,
 In what place that evyr thou be.

Now, Ysaac, my sone so suete,
 Almyghty God loke thou honoure,
 Wiche that made bothe drye and wete,
 Shynyng sunne and scharpe echoure.
 Thu art my suete childe, and par amoure
 fful wele in herte do I the love,
 Loke that thin herte, in hevyn toure
 Be sett to serve oure Lord God above.

In thi ȝonge lerne God to plese,
 And God xal quyte the weyl thi mede :
 Now, suete sone, of wordys these
 With alle thin hert thou take good hede.
 Now fare weyl, sone, God be thin spede !
 Evyn here at hom thou me abyde,
 I must go walkyn, ffor I have nede,
 I come aȝen withinne a tyde.

Ysaac. I pray to God, ffadyr of myght,
 That he ȝow spede in alle ȝour waye,
 From shame and shenshipp, day and nyht,
 God mote ȝow kepe in ȝour jornay.

Abraham. Now fare weylle, sone ! I the pray
 Evyr in thin hert loke God thou wynde,
 Hym to serve, bothe nyght and day,—
 I pray to God sende the good mynde.

Ther may no man love bettyr his childe,
 Than Isaac is lovyd of me ;
 Almyghty God, mercyful and mylde,
 ffor my swete son I wurchyp the !
 I thank the, Lord, with hert ful fre,
 ffor this fayr frute thou hast me sent.
 Now, gracyous God, wher so he be,
 64 To save my sone evyr more be bent.

Dere Lord, I pray to the also,
 Me to save for thi servvaunte ;
 And sende me grace nevyr for to do
 Thyng that xulde be to thi displesaunte.
 Bothe ffor me and for myn infaunte,
 I pray the, Lord God, us to help,—
 Thy gracyous goodnes thou us grawnt,
 72 And save thi servaunt from helle qwelp.

Angelus. Abraham, how ! Abraham,
 Lyst and herke weylle onto me.
Abraham. Al redy, sere, here I am ;
 Telle me ȝour wylle what that it be.
Angelus. Almyghty God thus doth bydde the,—
 Ysaac thi sone anon thou take,
 And loke hym thou slee anoon, lete se,
 84 And sacrafice to God hym make.

Thy welbelovyd childe thou must now kylle,
 To God thou offyr hym, as I say,
 Evyn upon ȝon hey hylle,
 That I the shewe here in the way.
 Tarye not be nyght nor day,
 But smertly thi gate thou goo ;
 Upon ȝon hille thou knele and pray
 92 To God, and kylle the childe ther and scloo !

Abraham. Now Goddys comaunderment must nedys be done,

Alle his wyl is wourthy to be wrought;

But ȝitt the fadyr to scle the sone,

Grett care it causyth in my thought.

In byttyr hale now am I brought

My swete childe with knyf to kyll ;

But ȝit my sorwe avaylith ryght nowth,

For nedys I must werke Goddys wylle.

With evy hert I walke and wende,

My childys deth now for to be,

Now must the fadyr his suete sone schende

Alas ! for ruthe it is peté !

My swete sone, come hedyr to me :

How, Isaac, my sone dere,

Com to thi ffadyr, my childe so fre,

ffor we must wende to-gedyr in fere.

Isaac. Alle redy fadyr, evyn at ȝour wylle,

And at ȝour byddyng I am ȝow by,

With ȝow to walk ovyr dale and hille,

At ȝoure callyng I am redy.

To the fadyr evyr most comly,

It ovyth the childe evyr buxom to be ;

I wyl obey, ful hertyly,

To alle thyng that ȝe bydde me.

Abraham. Now, son, in thi necke this fagot thou take,

And this fyre bere in thinne honde,

ffor we must now sacrefyse go make,

Evyn aftyr the wylle of Goddys sonde.

Take this brennyng bronde,

My swete childe, and lete us go ;

Ther may no man that levyth in londe,

Have more sorwe than I have wo.

Ysaac. ffayr fadyr, þe go ryght styll,
I pray ȝow, fadyr, speke onto me.

Abraham. Mi gode childe, what is thi wylle ?
Telle me thyn hert, I pray to the.

Ysaac. ffadyr, fyre and wood here is plenté,
But I kan se no sacryfice ;
What ȝe xulde offre fayn wold I se,
That it were don at the best avyse.

Abraham. God xal that ordeyn that sytt in hevynne,
My swete sone, ffor this offryng,
A derrere sacryfice may no man nempne,
Than this xal be, my dere derlyng.

Ysaac. Lat be, good fadyr, ȝour sad wepynge !
ȝour hevy cher agrevyth me sore :
Telle me, fadyr, ȝour grett mornyng,
And I xal seke sum help therfore.

Abraham. Alas ! dere sone, for nedys must me,
Evyn here the kylle, as God hath sent ;
Thyn owyn fadyr thi deth must be,—
Alas ! that evyr this bowe was bent.
With this fyre bryght thou must be brent,
An aungelle seyd to me ryght so :
Alas ! my chylde, thou xalt be shent !
Thi careful fadyr must be thi ffo !

Ysaac. Almyghty God, of his grett mereye,
fful hertyly I thanke the sertayne :
At Goddys byddyng here for to dye,
I obeye me here for to be sclayne.
I pray ȝow, fadyr, be glad and fayne,
Trewly to werke Goddys wylle :
Take good conforte to ȝow agayn,
And have no dowte ȝour childe to kylle.

ffor Godys byddyng forsothe it is,
 That I of ȝow my deth schulde take :
Aȝens God ȝe don amys,
 Hys byddyng yf ȝe xuld forsake.
 ȝowre owyn dampnacion xulde ȝe bake,
 If ȝe me kepe from this reed ;
 With ȝour swerd my deth ȝe make,
 And werk evyrmore the wylle of God.

Abraham. The wylle of God must nedys be done !
 To werke his wylle I seyd nevyr nay ;
 But ȝit the ffadyr to sle the sone,
 My hert doth clynge and cleve as clay.
Ysaac. ȝitt werke Goddys wylle, fadyr, I ȝow pray,
 And sle me here anoon forthe ryght,
 And turne fro me ȝour face away,
 Myne heed whan that ȝe xul of smyght.

Abraham. Alas ! dere childe, I may not chese,—
 I must nedys my swete sone kyll !
 My dere derlyng, now must me lese,
 Myn owyn sybb blood now xal I spylle !
 ȝitt this dede or I fulfylle,
 My swete sone, thi mouth I kys.
Ysaac. Al redy, fadyr, evyn at ȝour wylle
 I do ȝour byddyng, as reson is.

Abraham. Alas ! dere sone, here is no grace,
 But nedis ded now must thou be !
 With this kerchere I kure thi face,
 In the tyme that I sle the.
 Thy lovely vesage wold I not se,
 Not for alle this werdlys good :
 With this swerd, that sore grevyht me,
 .. . My childe I sle and spylle his blood !

Angelus. Abraham ! Abraham ! thou fadyr frē.

Abraham. I am here redy, what is ȝour wylle ?

Angelus. Extende thin hand in no degré,

I bydde thou hym not kylle !

Here do I se by ryght good skylle,

Allemayghty God that thou dost drede.

For thou sparyst nat thi sone to spylle,—

God wylle aqwhyte the welle thi mede.

Abraham. I thank my God in hevyn above,

And hym honowre for this grett grace !

And that my Lord me thus doth prove,

I wylle hym wurchep in every place.

My childys lyff is my solace,

I thank myn God evyr for his lyff,

In sacrifice here or I hens pace,

I sle this shepe with this same knyff.

Now this shepe is deed and slayn,

With this fyre it xal be brent ;

Of Isaac my sone I am ful fayn,

That my swete childe xal not be shent.

This place I name, with good entent,

The hille of Godys vesytacion :

ffor hedyr God hath to us sent

His conforte, aftyr grett trybulacion.

Angelus. Herke, Abraham, and take good heyd !

By hymself God hath thus sworne,

ffor that thou woldyst a done this dede,

He wylle the blysse bothe evyn and morne.

ffor thi dere childe thou woldyst have lorn,

At Goddys byddyng, as I the telle ;

God hath sent the word beforne,

Thi seed xal multylye, wher so thou duelle.

As sterres in hevyn byn many and fele,
 So xal thi seed encrese and growe ;
 Thou xalt ovyrcome, in welthe and wele,
 Alle thi fomen reknyd be rowe.
 As sond in the se doth ebbe and flowe,
 Hath cheselys many unnumerabylle,
 So xal thi sede, thou mayst me trowe,
 , , , Encres and be evyr prophytabylle.

ffor to my speche thou dedyst obeye,
 Thyn enmyes portes thou shalt possede ;
 And alle men on erthe, as I the seye,
 Thei xal be blyssed in thi sede.
 Almyghty God thus the wylle mede,
 ffor that good wylle that thōu ast done,
 Therfore thank God, in word and dede,
 , , - Bothe thou thiself, and Ysaac thi sone.

Abraham. A ! my lord God to wurchep on kne now I falle !
 I thank the, Lord, of thi mercy !
 Now, my swete childe, to God thou kalle,
 And thank we that Lord now hertyly.
Isaac. With lowly hert to God I crye,—
 I am his servvant bothe day and nyght !
 I thank the, Lord, in hevyn so hyȝe,
 , , - With hert, with thought, with mayn, with myght !

Abraham. Gramercy, Lord, and kyng of grace !
 Gramercy, Lord over lordys alle !
 Now my joye returnyth his trace,
 I thank the, Lorde, in hevyn thin halle.
Isaac. Ovyr alle kynges crownyd kyng, I the kalle !
 At thi byddyng to dye with knyff,
 I was fful buxum evyn as thi thralle ;—
 , , - Lord, now I thank the, thou grauntyst me lyff.

Abraham. Now we have wurcheppyd oure blyssyd lorde,

On grounde knelyng upon oure kne ;

Now lete us tweyn, sone, ben of on acorde,

And goo walke hom into oure countré.

Ysaac. ffadyr, as ȝe wylle, so xal it be,

I am redy with ȝow to gon ;

I xal ȝow folwe with hert fulle fre ;

Alle that ȝe bydde me, sone xal be don.

Abraham. Now, God alle thyng of nowth that made,

Evyr wurcheppyd he be on watyr and londe !

His gret honowre may nevyr more fade,

In felde nor town, se nor on sonde !

As althyng, Lord, thou hast in honde,

So save us alle, wher so we be,—

Whethyr we syttyn, walk, or stonde,

Evyr on thin handwerke thou have pyté !

Explicit.

VI. MOSES AND THE TWO TABLES.

Introitus Moyses.

He that made alle thyngē of nought,
 Hevyn and erthe, bothe sunne and mone,
 Save alle that his hand hath wrought,
 Allemyghty God in hevyn trone !
 I am Moyses that make this bone,
 I pray the, Lord God, with alle my mende,
 To us inclyne thi mercy sone,
 Thi gracyous lordchep lete us fynde.

The to plesyn in alle degré,
 Gracyous God and Lord ovyr alle,
 Thou graunte us grace, wher so we be,
 And save us sownd fro synfulle falle.
 Thy wylle to werke to us thi thralle,
 Enforme and teche us all thi plesans,
 In purenesse put us that nevyr not falle,
 And grounde us in grace ffrom alle grevauns.

Hic Moyses videns rubrum ardentem admirande dicit,

A ! mercy, God, what menyth ȝon syte ?
 A grene busche as fyre doth flame,
 And kepyth his colowre fayr and bryghte,
 ffresche and grene withowtyn blame.

It fyguryth sumthynge of ryght gret fame,
 I kan not seyn what it may be,
 I wylle go nere, in Goddys name,
 And wysely loke this busche to se.

Daus. Moyses, how ! Moyses,
 Herke to me anon this stounde.

Moyse. I am here, Lorde, withowtyn les,
 3owre gracyous wylle to do I am bounde.

Daus. Thu take thi schon anon ful rownde
 Of thi fete in hast, lete se,
 fful holy is that place and grownde,
 Ther thou dost stonde, I sey to the.

Moyse. Barfoot now I do me make,
 And pulle of my schon fro my fete :
 Now have I my schon of take,
 What is 3our wylle, Lord ? fayn wold I wete.

Daus. Com nere, Moyses, with me to mete,
 These tabelleis I take the in thin honde,
 With my ffynger in hem is wrete
 Alle my lawys, thou undyrstonde.

Loke that thou preche alle abowte,
 Hoo so wylle have frenshipp of me,
 To my lawys loke thei lowte,
 That thei be kept in alle degré.
 Go forthe and preche anon, let se,
 Loke thou not ses nyght nor day.

Moyse. 3our byddyng, Lord, alle wrought xal be,
 3our wylle to werk I walk my way.

“Custodi precepta domini Dei tui.” *Deutronomini vj.^{to}*

The comaundment of thi Lord God, man, loke thou kepe,
 Where that thou walk, wake, or slepe,
 Every man take good hede,
 And to my techynge take good intent ;

For God hath sent me now indede,
 3ow for to enforme his comaundment ;
 3ow to teche God hath me sent,
 His lawys of lyff that arn ful wyse ;
 Them to lern be dyligent,
 3oure soulys may thei save at the last asyse.

- The preceptes that taught xal be,
 Be wretyn in these tablys tweyn :
 In the fyrst ben wretyn thre,
 That towche to God, this is serteyn.
 In the secund tabyl be wretyn ful pleyn,
 The tother vij. that towche mankende :
 Herk now welle, man, what I xal seyn,
 And prent thise lawys welle in thi mende.

Primum mandatum. “ Non habebis Deos alienos.”

The fyrst comaundement of God, as I 3ow say,
 Of the fyrst tabyl forsothe is this,
 Thou xalt have, neythyr nyght nore day,
 Noon other God but the kyng of blysse.
 Undyrstonde wele what menyth this,
 Every man in his degré,
 And sett nevyr 3our hert amys,
 Upon this werdlys vanyté.

ffor if thou sett thi love so sore
 Upon ryches and werdly good,
 Thi wurdly rycches thou takyst evermore
 Evyn for thi God, as man ovyr wood ;
 Amend the, man, and chaunge thi mood,
 Lese not thi sowle for werdlys welthe,
 Only hym love whiche bodyly ffood
 Doth 3eve alle day, and gostly helthe.

Secundum mandatum. “Non assumens nomen Dei tui
in vanum.”

The secund precept of the fyrst tabylle,
The name of God take nevyr in vayne,
Swere none othis be noon fals fabylle,—
The name of God thou nevyr dysteyn.
Bewhare of othis for dowte of peyn,
Amonges ffelachepp whan thou dost sytt,
A lytyl othe, this is serteyn,
May dampne thy sowle to helle pytt.

Man, whan thou art sett at the nale,
And hast thi langage as plesyth the,
Loke thin othis be non or smale,
And zett alwey loke trewe thei be.
But swere not oftyn by rede of me,
ffor yf thou use oftyn tyme to swere,
It may gendyr custom in the ;
Byware of custom, ffor he wyl dere.

Tercium mandatum. “Memento ut sabbatum sanctificet.”

The iij.^{de} comaundment of God, as I rede,
Dothe bydde the halwe welle thin halyday,
Kepe the welle ffro synfulle dede,
And care not gretly ffor ryche aray.
A ryght pore man, this is non nay,
Of sympyl astat in clothis rent,
May be bettyr than ryche with garmentes gay,
Oftyn tyme doth kepe this comaundment.

ffor ryche men do shewe oftyntyme pompe and pride,
On halydayes, as oftyn is sene ;
Whan pore men passe and go besyde,
At wurthy festys riche men wolle bene.

Thyn halyday thou kepyst not clene
 In gloteny to lede thi lyff,
 In Goddys hous ȝe xulde be-dene
 Honoure your God, bothe mayden and wyff.

Quartum Mandatum. “Honora patrem tuum et matrem tuam.”

Off the secunde tabylle the fyrst comaundment,
 And in the ordyr the iiiij.^o, I sey in fay,
 He byddyth the evermore with hert bent,
 Bothe ffadyr and modyr to wurchep alway.
 Thow that thi fadyr be pore of array,
 And ȝow never so ryche of golde and good,
 ȝitt loke thou wurchep hym nyght and day,
 Of whom thou hast bothe fflesche and blood.

In this comaundmente includyd is
 The bodyli fadyr and modyr also,
 Includyd also I fynde in this,
 Thi gostly fadyr and modyr therto.
 To thi gostly ffadyr evyr reverens do,
 Thi gostly modyr is holy cherche ;
 These tweyn save thi sowle fro woo,
 Ever them to wurchep loke that thou werche.

Quintum mandatum. “Non occides.”

The ffyfft comaundement byddyth alle us,
 Scle no man, no whight that thou kylle ;
 Undyrstonde this precept thus,
 Scle no wyght with wurd nor wylle.
 Wykkyd worde werkyht oftyntyme grett ille,
 Be war therfore of wykkyd langage,
 Wyckyd speche many on doth spylle,
 Therfore of speche bethe not owtrage.

Sextum mandatum. “Non makaberis.”

The sexte comaundement byddith every man,
 That no wyght lede no lecherous lay,
 fforfett never be no woman,
 Lesse than the lawe alowe thi play.
 Trespas nevyr with wyff, ne may,
 With wedow, nor with non othyr wyght ;
 Kepe the cleue, as I the say,
 To whom thou hast thi trowth plyght.

Septimum mandatum. “Non furtum facies.”

Do no thefte, no thyngē thou stele,
 The vij.th precept byddyth the ful sore ;
 Whylie thou arte in welthe and wele,
 Evyle gett good loke thou restore.
 Off handys and dede be trewe evyrmore,
 ffor yf thin handys lymyd be,
 Thou art but shent, thi name is lore,
 In ffelde and towne, and in alle countré.

Octavum mandatum. “Non loqueris contra proximum
 tuum falsum testimonium.”

The viij.th precept thus doth the bydde,
 ffals wyttes loke non thou bere,
 The trowthe nevyr more loke that thou hyde,
 With ffals wyttes no man thou dere.
 Nowther ffor love, ne dred, ne fere,
 Sey non other than trowthe is,
 ffals wyttes yf that thou rere,
 Aȝens God thou dost grettly amys.

Nonum mandatum. “Non desiderabis uxorem proximi
 tui, etc.”

The ix.th precept of lawe of lyff,
 Evyn thus doth bydde every man,
 Desyre not thi neybores wyff,
 Thow she be fayr and whyte as swan,

And thi wyff brown ; ȝitt natt for-than
 Thi neybores wyff thou nevyr rejoysse,
 Kepe the clene, as evyr thou can,
 To thin owyn wyff, and thin owyn choyse.

Decimum mandatum. “ Non concupisces domum proximi tui, non servum, non ancillam, non bos, non asinum, nec omnia quae illius sunt, etc.”

The x.th comaundement of God and last is this,
 Thi neybores hous desyre thou nowth,
 Maydon, nor servaunt, nor nowth of his,
 Desyre hem nevyr in wylle nor thowth.
 Oxe nere asse that he hath bought,
 Nere no thyng that longyht hym to,
 Godys lawe must nedys be wrought,
 Desyre no thyng thin neybole ffro.

The vj.th comaundement of lechery
 Doth exclude the synfull dede,
 But theys tweyn last most streytly,
 Bothe dede and thought thei do forbede.
 In wylle nere thought no lechory thou lede,
 Thi thought and wylle thou must refreyn,
 Alle thi desyre, as I the rede,
 In clennes of lyff thiself restreyn.

ffrendys, these be the lawys that ȝe must kepe,
 Therfore every man sett welle in mende,
 Wethyr that thou do wake or slepe,
 These lawys to lerne thou herke ful hynde.
 And Godys grace xal be thi ffrende,
 He socowre and save ȝow in welthe fro woo !
 ffare welle, gode frendys, for hens wyll I wende,
 My tale I have taught ȝow, my wey now I goo.

Explicit Moyse.

VII. THE PROPHETS.

Ysaies.

I am the prophete callyd Isaye,
Replett with Godys grett influens,
And sey pleynly, be spyryte of prophecie,
That a clene mayde, thourghe meke obedyens,
Shalle bere a childe whiche xal do resystens
Ageyn foule ȝabulon, the devyl of helle,
Mannys soule ageyn hym to defens,—
Opyn in the felde the fend he xal felle.

Wherefore I seye quod virgo concipiet
Et pariet filium nomen Emanuel,
Oure lyf for to save he xal suffyr dethe,
And bye us to his blysse in hevyn for to dwelle
Of sacerdotale lynage, the trewth I ȝow telle,
fflesche and blood to take God wylle be borne ;
Joye to man in erth, and in hevyn aungelle
At the chyldys byrthe joye xal make that morn.

Radix Jesse.

Egredietur virga de radice Jesse,
Et flos de radice ejus ascendet.
A blyssyd braunche xal sprynge of me,
That xal be swettore than bawmys brethe ;
Oute of that braunche, in Nazareth
A flowre xal blome of me, Jesse rote,
The whiche by grace xal dystroye dethe,
And brynge mankende to blysse most sote.

Davyd Rex.

I am David, of Jesse rote,
 The fresche kyng by naturalle successyon,
 And of my blood xal sprynge oure bote,
 As God hymself hath mad promyssyon ;
 Of regalle lyff xal come suche foysyn,
 That a clene mayde modyr xal be,
 Ageyns the devellys fals illusyon,
 With regalle power to make man fre.

Jeremias propheta.

I am the prophete Jeremye,
 And fulliche acorde in alle sentence
 With kyng David and with Ysaie,
 Affermynge pleynly beforne this audyens,
 That God of his highe benyvolens,
 Of prest and kynge wylle take lynage,
 And bye us alle ffrom oure offens,
 In hevyn to have his herytage.

Salamon Rex.

I am Salamon the secunde kynge,
 And that wurthy temple for sothe made I,
 Whiche that is fygure of that mayde ȝynge,
 That xal be modyr of grett Messy.

Ezechiel propheta.

A vysion of this, fful veryly,
 I Ezechiel have had also,
 Of a gate that spred was trewly,
 And no man but a prince myght therin go.

Roboas Rex.

The iij.^{de} kynge of the jentylle Jesse,
 My name is knowe, kyng Roboas,
 Of oure kynrede ȝitt men xul se
 A clene mayde trede downe foule Sathanas.

Micheas propheta.

And I am a prophete calde Mycheas,
 I telle ȝou pleynly that thus it is,

[Evyn lyke as Eve modyr of wo was,
So xal a maydyn be modyr off blyss.]

Abias Rex.

I, that am calde kynge Abias,
Conferme for trewe that þe han seyd ;
And sey also as in this cas,
That alle oure myrthe comyth of a mayd.

Danyel propheta.

I prophete Danyel am welle apayed,
In fygure of this I saw a tre ;
Alle the fendys of helle xalle ben affrayd,
Whan maydenys ffrute theron thei se.

Aza Rex.

I, kynge Aza, beleve alle this,
That God wylle of a maydyn be borne,
And, us to bryngyn to endles blys,
Ruly on rode be rent and torn.

Jonas propheta.

I, Jonas, sey that on the iij.th morn
ffro dethe he xal ryse, this is a trewe tale,
Fyguryd in me, the whiche longe beforne
Lay iij. days beryed within the qwalle.

Josophat rex.

And I, Josophat, the vj.th kynge serteyne,
Of Jesse rote in the lenyalle successyon,
Alle that my progenitouris hath befor me seyn,
ffeythfully beleve withowtyn alle dubytacion.

Abdias propheta.

I, Abdias prophete, make this protestacion,
That aftyr he is resyn to lyve onys azen,
Dethe xal be drevyn to endles dampnacion,
And lyff xal be grawntyd of paradys ful pleyn.

Joras Rex.

And I, Joras, also in the numbre of sefne,
Of Jesse rote kynge, knowlyche that he

Aftyr his resurreccion returne xal to hefne,
 Bothe God and verry man ther endles to be.

Abacuche propheta.

I, Abacuche prophete, holde wele with the,
 Whan he is resyn he xal up stye,
 In hevyn as juge sitt in his se,
 Us for to deme whan we xal dye.

Ozias Rex.

And I, Ozyas, kynge of hygh degré,
 Spronge of Jesse rote, dare welle sey this,
 Whan he is gon to his dygnyté,
 He xal send the sprytt to his discyplis.

Joelle propheta.

And I, Joel, knowe fulle trewe that is,
 God bad me wryte in prophesye,
 He wolde sende downe his sprytt i-wys,
 On ȝonge and olde ful sekylrye.

Joathas rex.

My name is knowe, kyng Joathan,
 The ix.^e kynge spronge of Jesse,
 Of my kynrede God wol be man,
 Mankend to save, and that joyth me.

Aggeus propheta.

With ȝow I do holde that am prophete Aggee,
 Com of the same hygh and holy stok,
 God of oure kynrede in dede born wyl be,
 ffrom the wulf to save al shepeof his flok.

Achas rex.

Off Jesse kyng Achas is my name,
 That falsly wurchepyd ydolatrye,
 Tyl Ysaie putt me in blame,
 And seyd a mayd xulde bere Messye.

Ozyas propheta.

Off that byrthe wyttnes bere I,
 A prophete Ozyas men me calle,

And aftyr that tale of Isaye,
That mayd xal bere Emanuelle.

Ezechias rex.

My name is knowyn, kyng Ezechias,
The xij.^o kyng of this geneologye,
And say fforsothe, as in this cas,
A mayde be mekenes xal brynge mercye.

Sophosas propheta.

I a prophete callyd Sophonye,
Of this matyr do bere wyttnes,
And for trowth to sertyfie,
That maydens byrthe oure welthe xal dresse.

Manasses rex.

Of this nobylle and wurthy generacion,
The xij. kyng am I Manasses,
Wytnessyng here, be trew testyfacion,
That maydenys childe xal be prince of pes.

Baruk propheta.

And I, Baruk prophete, conferme wurdys thes,
Lord and prince of pes, thow that chylde be,
Al his fomen ageyn hym that pres,
Ryght a grym syre at domysday xal he be.

Amon rex.

Amon kynge, ffor the last conclusyon,
Al thynge beforne seyd ffor trowth do testyfie,
Praynge that lord of oure synne remyssyon,
At that dredful day he us graunt mercye.

Thus we alle of this genealogye,
Accordynge in on here in this place,
Pray that heyȝ lorde whan that we xal dye,
Of his gret goodnesse to grawnt us his grace !

Explicit Jesse.

VIII. THE BARRENNESS OF ANNA.

Contemplacio. Cryst conserve this congregacion
Fro perellys past, present, and future,
And the personys here pleand, that the pronunciacion
Of here sentens to be seyd mote be sad and sure.
And that non oblocucion make this matere obscure,
But it may profite and plese eche persone present,
ffrom the gynnyng to the endyng so to endure,
That Cryst and every creature with the conceyte be content.

This matere here mad is of the modyr of mercy,
How be Joachym and Anne was here conception,
Sythe offred into the temple, compiled breffly,
Than maryed to Joseph, and so folwyng the salutacion.
Metyng with Elyzabeth and therwith a conclusyon,
In fewe wurdys talkyd, that it xulde nat be tedyous,
To lernyd nyn to lewd nyn to no man of reson,
This is the processe, now preserve ȝow Jhesus !

Thereffore of pes I ȝow pray alle that ben here present,
And take hed to oure talkyn what we xal say,
I be-teche ȝow that lorde that is evyr omnypotent,
To governe ȝow in goodnes, as he best may,
In hevyn we may hym se.
Now God that is hevyn kynge,
Sende us alle hese dere blyssyng,
And to his towre he mote us brynge.
Amen, ffor charyté !

Ysakar. The prestys of God offre sote ensens
 Unto here God, and therfore they be holy ;
 We that mynistere here in Goddys presens,
 In us xuld be fownd no maner of ffoly.
Ysakar, prynce of prestys, am I,
 That this holiest day here have mynystracion,
 Certyfyenge alle tribus in my cure specyaly,
 That this is the hyest fest of oure solennyzacion.

This we clepe *festum Encenniorum*,
 The new ffest of whiche iij. in the ȝere we exercyse ;
 Now alle the kynredys to Jerusalem must cum,
 Into the temple of God here to do sacryfyse ;
 Tho that be cursyd my dygnyté is to dysspyse,
 And tho that be blyssyd here holy sacrefyse to take ;
 We be regal sacerdocium, it perteyneth us to be wysse,
 Be fastyng, be prayng, be almes, and at du tyme to wake.

Joachym. Now alle this countré of Galylé,
 With this cetye of Nazareth specyal,
 This ffest to Jerusalem must go we,
 To make sacrefyce to God eternal.
 My name is Joachym, a man in godys substancyalle,
 Joachym is to say, he that to God is redy,
 So have I be and evyr more xal,
 ffor the dredful domys of God sore drede I.

I am clepyd ryghtful, why wole ȝe se ?
 ffor my godys into thre partys I devyde,
 On to the temple and to hem that ther servyng be,
 Anodyr to the pylgrimys and pore men ; the iij.^{de} ffor hem
 with me abyde.
 So xulde every curat in this werde wyde,
 ȝeve a part to his chauncel i-wys,
 A part to his parochoneres that to povert slyde,
 The thryd part to kepe for hym and his.

But, blyssyd wyff Anne, sore I drede
 In the temple this tyme to make sacryfice ;
 Becawse that no frute of us dothe procede,
 I fere me grettly the prest wole me dysspice.
 Than grett slawndyr in the tribus of us xulde aryse :
 But this I avow to God, with alle the mekenes I can,
 Syyff of his mercy he wole a childe us devyse,
 We xal offre it up into the temple to be Goddys man.

Anna. ȝour swemfulwurdys make terys trekyl downe be my face,
 I-wys, swete husband, the fawte is in me ;
 My name is Anne, that is to sey, grace,
 We wete not how gracyous God wyl to us be.
 A woman xulde bere Cryst, these profecyes have we,
 If God send frute and it be a mayd childe ;
 Withe alle reverens I vow to his mageste,
 Sche xal be here foot-mayd to mynster here most mylde.

Joachym. Now lete be it as God wole, ther is no more,
 Tweyn turtelys ffor my sacryfice with me I take ;
 And I beseche, wyff, and evyr we mete more,
 That hese grett mercy us meryer mut make.
Anna. For dred and ffor swem of ȝour wourdys I qwake,
 Thryes I kysse ȝow with syghys ful sad ;
 And to the mercy of God mekely I ȝow betake,
 And tho that departe in sorwe, God make ther metyng glad !

Senior tribus. Worcheþful sere Joachym, be ȝe redy now ?

Alle ȝour kynrede is come ȝow to exorte,
 That thei may do sacrifice at the temple with ȝow,
 ffor ȝe be of grett wurcheþ, as men ȝow report.

Joachym. Alle synfull, seke, and sory, God mote conforte,
 I wolde I were as men me name !
 Thedyr in Goddys name now late us alle resorte :
 A Anne, Anne, Anne, God scheeld us fro shame !

Anne. Now am I left alone, sore may I wepe,
 A, husband ! ageyn God wel mote ȝow brynge !
 And fro shame and sorwe he mote ȝow kepe,
 Tyl I se ȝow ageyn I kan not sees of wepynge.

Senior. Prynce of oure prestys, if it be ȝour plesynge,
 We be com mekely to make our sacrifice.

Ysakar. God do ȝow mede, bothe elde and ȝynge,
 Than devoutly we wyl begynne servyse.

There they xal syng this sequens, “ Benedicta sit beata Trinitas.” And in that tyme Ysakar with his ministeres ensensythe the autere, and than thei make her offryng, and Isaker seyth,

Comyth up, serys, and offeryth alle now,
 ȝe that to do sacryfice worthy are :
 Abyde a qwyle, sere, whedyr wytte thou ?
 Thou and thi wyff arn barrany and bare ;
 Neyther of ȝow fruteful nevyr ȝett ware,
 Whow durste thou amonge fruteful presume and abuse ?
 It is a tokyn thou art cursyd thare,
 Wherefore with grett indygacion thin offeryng I refuse !

Et refudit sacrificium Joachi.

Amonge alle this pepyl barreyn be no mo,
 Therefore comyth up and offeryth here alle :
 Thou, Joachym, I charge the fast out the temple thou go ;
 Than with Goddys holy wurde blysse ȝow I shalle !

Et reddit flendo.

Ministro catando. Adjutorium nostrum in nomine Domini !

Johns. Qui fecit cœlum et terram !

Minister. Sit nomen Domini benedictum !

Chorus. Ex hoc nunc et usque in sæculum !

Episcopus. Benedicat vos divina majestas et una deitas,
 Pater, et Filius, et Spiritus Sanctus ! *Chorus.* Amen.

Signando manu cum cruce solenniter, et recedant tribus extra templum.

Now of God and man blyssyd be þe alle,
 Homward aȝen now returne þe,
 And in this temple abyde we xalle,
 To servyn God in Trinyte.

Joachym. A ! mercyful Lord, what is this lyff ?
 What have I do, Lorde, to have this blame ?
 ffor hevynes I dare not go hom to my wyff,
 And amonge my neybores I dare not abyde ffor shame.
 A Anne ! Anne ! Anne ! al oure joye is turnyd to grame,
 ffrom ȝour blyssyd ffelachepppe I am now exilyd,
 And ȝe here onys of this ffowle fame,
 Sorwe wyl sle ȝow to se me thus revylyd.

But son God soferyth thys us must sofron nede,
 Now wyl I go to my shepherdys and with hem abyde,
 And ther evyrmore levyn in sorwe and in drede,
 Shame makyth many man his hed for to hyde.
 Ha ! how de ȝe, felas ? in ȝow is lytel pryde,
 How fare ȝe and my bestys ? this wete wolde I veryly.
Primus pastor. A ! welcome hedyr ! blyssyd mayster, we pas-
 ture hem ful wyde,

They be lusty and fayr and grettly multyly.

How do ȝe, mayster ? ȝe loke al hevyly !

How dothe oure dame at hom ? sytt she and sowyht ?

Joachym. To here the speke of here it sleyth myn hert veryly,

How I and sche doth, God hymself knowythe !

The meke God lyftyth up, the proude over-throwyht,

Go do what ȝe lyst ; se ȝour bestys not stray.

Secundus pastor. Aftere grett sorwe, mayster, evyr gret grace
 growyht ;

Sympyl as we kan, we xal for ȝow pray.

Tertius Pastor. ȝa, to pray ffor careful it is grett nede,

We alle wul prey ffor ȝow knelende,

God of his goodnes send ȝow good spedē,

And of ȝour sorwe ȝow sone amende !

Joachym. I am nott wurthy, Lord, to loke up to hefne !

My synful steppys anvempnyd the grounde ;
 I loth folest that levyth thou, Lord, hyest in thi setys sefne,
 What art thou, Lord ? what am I wrecche werse than an hownde ?
 Thou hast sent me shame whiche myn hert doth wounde ;
 I thank the more herefore than for alle my prosperité :
 This is a tokyn thou lovest me,—now to the I am bounde ;
 Thou seyst thou art with hem that in tribulacion be.

And ho so have the, he nediyth not care thanne ;

My sorwe is feryng I have do sum offens
 Punchyth me, Lorde, and spare my blyssyd wyff Anne,
 That syttyth and sorwyth ful sore of myn absens !
 Ther is not may profyte but prayour to ȝour presens ;
 With prayores prostrat byfore thi person I wepe ;
 Have mende on oure avow, for ȝour meche magnyficens,
 And my lovyngest wyff Anne, Lord, for thi mercy kepe !

Anna. A ! mercy, Lord ! mercy ! mercy ! mercy !

We are synfolest ; it shewyth that ȝe send us alle this sorwe :
 Why do ȝe thus to myn husband, Lord ? why, why, why ?
 For my barynes he may amend this thiself and thou lyst to morwe,
 And it plese so thi mercy, the, my Lord, I take to borwe,
 I xal kepe myn avow qwyl I leve and leste,
 I fere me I have offendyd the ; myn hert is ful of sorwe :
 Most mekely I pray thi pety, that this bale thou wyl breste.

Here the aungel descendith the hefne syngyng,
“ Exultet cælum laudibus !
Resulitet terra gaudiis !
Archangelorum gloria
Sacra canunt solemnia.”

Joachym. Qwhat art thou, in Goddys name, that makyst me
 adrad ?

It is as lyth abowt me as al the werd were fere.

Angeles. I am an aungel of God come to make the glad !

God is plesyd with thin helmes, and hath herd thi prayere ;
He seyth thi shame, thi repreff, and thi terys cler :

God is a vengere of synne, and not nature doth lothe !
Whos wombe that he sparyth and makyth barreyn her,
He doth to shewe his myth and his mercy bothe !

Thu seest that Sara was nynty ȝer bareyn.

Sche had a sun Ysaac, to whom God ȝaff his blyssyng ;
Rachel also had the same peyn,

She had a son Joseph, that of Egypt was kynge.

A strongere than Sampson nevyr was be wrytyng,

Nor an holyere than Samuel, it is seyd thus ;
ȝett here moderes were bareyn bothe in the gynnyng ;

The concepcion of alle swyche, it is ful mervelyous.

And in the lyke wyse Anne, that blyssyd wyff,

Sche xal bere a childe xal hygthe Mary,
Whiche xal be blyssyd in here body and have joys ffyff,

And fful of the Holy Goost inspyred syngulyrly.

Sche xal be offryd into the temple solemnly,

That of here non evyl ffame xuld sprynge thus,
And as sche xal be bore of a barrany body,

So of here xal be bore without nature Jhesus,

That xal be savyour unto al mankende !

In tokyn, whan thou come to Jherusalem, to the gyldyn gate,
Thou xalt mete Anne thi wyff, have this in thi mende ;

I xal sey here the same here sorwys to rebate.

Joachym. Of this incomparabyl comfort I xal nevyr forgete
the date,

My sorwe was nevyr so grett, but now my joy is more ;
I xal hom in hast, be it nevyr so late.

A, Anne ! blyssyd be that body of the xal be bore !
Now farewell, myn shepherdys, governe ȝow now wysly.

Primus pastor. Have ȝe good tydynge, mayster? than we be glad!

Joachym. Prayse God for me, for I am not wourthy!

Secundus pastor. In feyth, sere, so we xal with alle oure sowlys sad.

Tertius pastor. I holde it helpfull that on of us with ȝow be had.

Joachym. Nay, abyde with ȝour bests, sone, in Goddys blyssynge.

Primus pastor. We xal make us so mery now this is be-stad,
That a myle on ȝour wey ȝe xal here us synge.

Anne. Alas! ffor myn husband me is ful wo,
I xal go seke hym what so evyr be-falle;
I wote not in erth whiche wey is he go,
ffadyr of hefne, ffor mercy to your ffete I falle.

Angelus. Anne, thin husband ryght now I was with-alle,
The aungel of God, that bare hym good tydynge,
And as I seyd to hym so to the sey I xal,
God hath herd thi preyour and thi wepynge.

At the goldyn gate thou xalte mete hym ful mylde,
And in grett gladnes returne to ȝour hous;
So be proces thou xalt consevye and bere a childe,
Whiche xalt hyght Mary, and Mary xal bere Jhesus,
Whiche xal be Savyour of alle the werd and us,—
Aftere grett sorwe evyr grett gladnes is had!
Now myn inbasset I have seyd to ȝow thus,
Gooth in oure Lordys name, and in God beth glad!

Anne. Now blyssyd be oure Lorde and alle his werkys ay!
Alle heffne and erthe mut blysse ȝow for this!
I am so joyful I not what I may say!
Ther can no tounge telle what joye in me is!
I to bere a childe that xal bere alle mannys blyss,
And have myn hosbonde ageyn; ho mythe have joys more?

No creature in erthe is grauntyd more mercy i-wys !
I xal hyȝe me to the ȝate to be ther before.

Here goth the aungel aȝen to hefne.

A ! blyssyd be our Lord ! myn husband I se.
I xalle on myn knes and to hym-ward crepe.
Joachym. A ! gracyous wyff Anne, now frutefull xal he be !
ffor joy of this metyng in my sowle I wepe ;
Have this kusse of clennesse and with ȝow it kepe,
In Goddys name now go we, wyff, hom to our hous.
Anne. Ther was nevyr joy sank in me so depe,
Now may we say, husband, God is to us gracyous,
Verily.

Joachym. ȝa, and if we have levyd wel here before,
I pray the, Lord, thin ore,
So mote we levyn evyr more,
And be thi grace more holyly.

Anne. Now hom-ward, husband, I rede we gon,
Ryth hom al to our place,
To thank God that sytt in trone,
That thus hath sent us his grace.

IX. MARY IN THE TEMPLE.

Contemplacio. Sovereynes, þe han sen shewyd ȝow before,
Of Joachym and Anne here boheres holy metynge,
How our lady was conseyvid, and how she was bore ;
We passe ovyr that, breffnes of tyme consyderynge.
And how our lady, in here tendyr age and ȝyng,
Into the temple was offryd, and so forthe proced,
This sentens sayd xal be hire begynnyng,
Now the Modyr of mercy in this be our sped !

And as a childe of iij. ȝere age here she xal appere,
To alle pepyl that ben here present,
And of here grett grace now xal ȝe here,
How she levyd evyr to Goddys entent
With grace.

That holy matere we wole declare,
Tyl ffortene ȝere how sche dyd ffare ;
Now of ȝour speche I pray ȝow spare,
Alle that ben in this place.

*Here Joachym and Anne, with oure lady betwen hem, beyng
al in whyte as a childe of iij. ȝere age, presente here into the
temple, thus seyng Joachym,*

Joachym. Blyssyd be oure Lord, ffayr ffrute have we now !

Anne, wyff, remembyr wole ȝe,
That we made to God an holy avow,
That oure fyrst childe the servaunt of God xulde be !
The age of Mary oure dowtere is ȝeres thre,
Therfore to thre personys and on God lete us here present ;

The ȝonger she be drawyn the bettyr semyth me,
And for teryeng of our avow of God we myth be shent !

Anne. It is as ȝe say, husband, indede,
Late us take Mary our dowter us betwen,
And to the temple with here procede :

Dowtere, the aungel tolde us ȝe xulde be a qwen !
Wole ȝe go se that lord ȝour husband xal ben,
And lerne for to love hym and lede with hym ȝour lyf ?
Telle ȝour ffadyr and me her, ȝour answere let sen ;
Wole ȝe be pure maydyn and also Goddys wyff ?
Maria. ffadyr and modyr, if it plesynge to ȝow be,
ȝe han mad ȝour avow, so ssothly wole I,
To be Goddys chast servaunt whil lyff is in me,
But to be Goddys wyff I was nevyr wurthy ;
I am the sympelest that evyr was born of body.

I have herd ȝow seyd God xulde have a modyr swete,
That I may leve to se hire, God graunt me for his mercy,
And abyld me to ley my handys undyr hire fayr fete.

Et genuflectet ad Deum.

Joachym. I-wys, dowtere, it is wel seyd,
ȝe answere and ȝe were twenty ȝere olde.

Anne. Whith ȝour speche, Mary, I am wel payd,
Can ȝe gon alone ? lett se beth bolde.

Maria. To go to Goddys hous wole ȝe now beholde,
I am joyful thedyward, as I may be.

Joachym. Wyff, I ryght joyful oure dowter to beholde.

Anne. So am I wys, husband ; now in Goddys name go we !

Joachym. Sere, prince of prestes, and it plese ȝow,
We that were barreyn God hath sent a childe,
To offre here to Goddys service we mad oure avow,
Here is the same mayde, Mary most mylde.

Isakar. Joachym, I have good mende how I ȝow revyled,
I am ryght joyful that God hath ȝove ȝow this grace,
To be amonge fruteful now be ȝe reconsylied,
Come, swete Mary, come, ȝe have a gracyous face !

Joachym flectendo ad Deum, sic dicens,

Joachym. Now, ffadyr, and Sone, and Holy Gost,
On God and personys thre !

We offre to the, Lorde of myghtes most,
Oure dowtere thi servaunt evyr more to be !

Anna. Ther-to most bounde evyr more be we :
Mary, in this holy place leve ȝow we xalle ;
In Goddys name now up go ȝe !

Oure fadyr, oure prest, lo ! doth ȝow calle.

Maria. Modyr, and it plese ȝow, fyrist wole I take my leve
Of my fadyr and ȝow my modyr i-wys ;

I have a fadyr in hefne, this I beleve,
Now, good ffadyr, with that fadyr ȝe me blysse !

Joachym. In nomine Patris et Filii et Spiritus Sancti !

Maria. Amen ! Now ȝe, good modyr.

Anne. In nomine Patris et Filii et Spiritus Sancti !

Maria. Amen !

Maria. Now, oure Lord, thank ȝow for this !

Here is my fadyr and my modyr bothe,
Most mekely I beseche I may ȝow kys ;—
Now forȝeve me yf evyr I made ȝow wrothe !

Et explexendo osculabit patrem et matrem.

Joachym. Nay, dowtere, ȝe offendyd nevyr God nor man ;
Lovyd be that lord ȝow so doth kepe !

Anne. Swete dowtyr, thynk on ȝour modyr An,
ȝour swemynge smythynt to myn hert depe.

Maria. ffadyr and modyr, I xal pray for ȝow and wepe,
To God with al myn hert specyaly ;
Blysse me day and nyght evyr her ȝe slepe,
Good ffadyr and modyr, and be mery.

Joachym. A ! ho had evyr suche a chylde ?

Nevyr creature ȝit that evyr was bore !
Sche is so gracyous, she is so mylde,—
So xulde childyr to fadyr and modyr evyr more.

Anne. Than xulde thei be blyssyd and plese God sore !
 Husbond, and it plese ȝow not hens go we xal,
 Tyl Mary be in the temple above thore,
 I wold not for al erthe se here fal.

Episcopus. Come, gode Mary, come, babe, I the calle ;
 Thi pas pratyly to this plas pretende,
 Thou xalt be the dowtere of God eternalle,
 If the fyftene grees thou may ascende ;
 It is meracle if thou do ; now God the dyffende !
 ffrom Babylon to hevynly Jherusalem this is the way ;
 Every man that thynk his lyf to amende,
 The fyftene psalmys in memorye of this mayde say,
 Maria !

Maria ! et sic deinceps usque ad finem quindecim psalmorum.

The fyrst degré gostly applyed,
 It is holy desyre with God to be,
 In trobyl to God I have cryed,
 And in sped that lord hath herde me.

Ad Dominum cum tribularer clamavi, et exaudivit me.

The secunde is stody with meke inquysissyon veryly,
 How I xal have knowyng of Godys wylle,
 To the mownteynes of hefne I have lyfte myn ey,
 ffrom qwens xal comyn helpe me tylle.

Levavi oculos meos in montes, unde veniat auxilium mihi.

The thrydde is gladnes in mende in hope to be,
 That we xalle be savyd alle thus ;
 I am glad of these tydynges ben seyd to me,—
 Now xal we go into Goddys hous.

Lætatus sum in hiis, quæ dicta sunt mihi : in domum Domini ibimus.

The fourte is meke obeyence, as is dette,
 To hym that is above the planetes sefne ;

To the I have myn eyn sette,
That dwellys above the skyes in hefne !

Ad te levavi oculos meos, qui habitas in cælis.

The ffyfte is propyr confessyon,
That we be nought withowth God thus ;
But God in us have habytacion,
Peraventure oure enemyes shulde swelle us.

Nisi quia Dominus erat in nobis, dicat nunc Israel: nisi quia Dominus erat in nobis.

The sexte is confidens in Goddys strenght alon,
ffor of alle grace from hym comyth the strem :
They that trust in God, as the mownt Syon,
He xal not be steryd endles, that dwellyth in Jherusalem.

Qui confidunt in Domino, sicut mons Syon, non commovebitur in æternum, qui habitat in Hierusalem.

The seftे is undowteful hope of immortalyté,
In oure Lorde is as gracy and mercy ;
Whan oure Lord convertyth oure captivitē,
Than are we mad as joyful mery.

In convertendo domus captivitatem Syon: facti sumus sicut consolati.

The eyted is contempt of veyn glory in us,
ffor hym that al mankende hath multyplied ;
But yf oure Lord make here oure hous,
They an laboryd in veyn that it have edyfied.

Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam.

The nynte is a childeley for in dede,
With a longyng love in oure Lorde that ay is ;

Blyssyd arn alle they that God drede,
Whiche that gon in his holy weys.

Beati omnes, qui timent Dominum, qui ambulant in viis ejus.

The tende is myghty soferauns of carnal temptacion,
ffor the fleschly sygthes ben fers and fel ;
Ofte ȝouge is ffowthe with with sueche vexacion,
Than seynge God say, so clepyd Israel.

Sæpe expugnaverunt me a juventute mea, dicat nunc Israel.

The elefnte is accusatyff confessyon of iniquité,
Of whiche ful noyous is the noyis ;
Fro depnes, Lord, I have cryed to the !
Lord, here in sped my sympyl voys !

De profundus clamavi ad te, Domine ! Domine, exaudi vocem meam !

The twelfte is mekenes, that is fayr and softe,
In mannys sowle withinne and withowte ;
Lord, myn herte is not heyyed on lofte,
Nyn myn eyn be not lokynge abowte.

Domine, non est exaltatum cor meum, neque elati sunt oculi mei.

The threttene is ffeyth therwith,
With holy dedys don expresse ;
Have mende, Lorde of Davyth,
And of alle his swettnes !

Memento, Domine, David, et omnis mansuetudinis ejus.

The ffourtene is brothyrlly concorde i-wys,
That norchyh love of creatures echon ;
Se how good and how glad it is,
Bretheryn, ffor to dwelle in on.

Ecce quam bonum, et quam jocundum habitare fratres in unum.

The fyftene is gracyous with on acorde,
 Whiche is syne of Godly love, semyth me ;
 Se now blysse, oure Lorde,
 Alle that oure lordys servauntes be.
Ecoe nunc, benedicite Dominum, omnes servi Domini !

Episcopus. A ! gracyous Lord, this is a mervelyous thyng,
 That we se here alle in syght,
 A babe of thre ȝer age so ȝynge,
 To come up these greeys so up ryght ;
 It is an hey meracle, and by Goddys myght
 No dowth of she xal be gracyous.
Maria. Holy ffadyr, I beseche ȝow forthe ryght,
 Sey how I xal be rewlyd in Goddys hous.

Episcopus. Dowtere, God hath ȝovyn us commaundementes
 ten,
 Whiche shortly to say be comprehendyd in tweyn,
 And tho must be kept of alle Crysten men,
 Or ellys here jugement is perpetual peyn.
 ȝe must love God severeynly and ȝour evyn Crystyn pleyn,
 God fyrst ffor his hyȝ and sovereyn dygnyté :
 He loyed ȝow fyrst, love hym ageyn,
 ffor of love to his owyn lyknes he made the.

Love ffadyr, Sone, and Holy Gost !
 Love God the Fadyr, ffor he gevyth myght ;
 Love God the Sone, ffor he gevyth wysdom thou wost ;
 Love God the Holy Gost, ffor he gevyth love and lyght.
 Thre personys and on God thus love of ryght,
 With alle thin hert, with alle thi sowle, with alle thi mende,
 And with alle the strengthis in the be dyght,
 Than love thin evyn Crystyn as thiself withowtyn ende.

Thu xalt hate nothyng but the devyl and synne :
 God byddyth the lovyn thi bodyly enmy ;

And as for ȝourself here, thus xal ȝe begynne,—
 ȝe must serve and wurchep God here dayly ;
 ffor what prayzer with grace and mercy,
 Sethe have a resonable tyme to fede,
 Thanne to have a labour bodyly,
 That therin be gostly and bodely mede.

ȝour abydyngē xal be with ȝour maydenys ffyve,
 Whyche tyme as ȝe wole have consolacion.

Maria. This lyff me lyketh as my lyve :
 Of her namys I beseche ȝow to have informacion.

Episcopus. There is the fyrst Meditacion,
 Contrayssyon, Compassyon, and Clennes,
 And that holy mayde Fruyssyon :

With these blyssyd maydenes xal be ȝour besynes.

Maria. Here is an holy ffelachepp, I fele
 I am not wurthy amonge hem to be :
 Swete systeres, to ȝow alle I knele,
 To receyve, I beseche, ȝour charyté.

Episcopus. They xal, dowtere, and on the tothere syde se,
 Ther ben sefne prestys indeede,

To schryve, to teche, and to mynstryne to the,
 To lerne the Goddys lawys and Scrypture to rede.

Maria. ffadyr, knew I here namys, wele were I.

Episcopus. Ther is Dyscressyon, Devucion, Dylexcion,
 and Deliberacion,—

They xal tende upon ȝow besyly ;

With Declaracion, Determynacion, Dyvynacion ;

Now go ȝe, maydenys, to ȝour occupacion,

And loke ȝe tende this childe tendyrly ;

And ȝe, serys, knelyth, and I xal gyve ȝow Goddys benyson,

In nomine Patris et Filii et Spiritus Sancti !

*Et recedent cum ministris suis omnes virgines, dicentes
 "Amen."*

To ȝow, ffadyr and modyr, I me comende,
 Blyssyd be the tyme ȝe me hedyr brought.

Joachym. Dowtere, the ffadere of oure feyth the mot defende,
As he of his myght made alle thynge of nowth.

Anne. Mary, to the sowle solas he sende,
In whos wysdam alle this werd was wrought !
Go we now hens, husbonde so hende,
For owth of care now are we brought.

Hic Joachim et Anna recedent domum.

Maria. Be the Holy Gost at hom be þe brought,
Systeres (*ad virgines*) þe may go do what þe xalle,
To serve God fyrst here is al my thought,
Beborn this holy awtere on my knes I falle !

Lord, sefne petycions I beseche ȝow of here,
ffyrst that I may kepe thi love and thi lawe ;
The secunde to lovyn myn evyn Crystyn as myself dere ;
The thrydde from alle that thou hatyst me to withdrawe ;
The fourte alle vertuys to thi plesauns knawe ;
The fyfte to obey the ordenaryes of the temple echeon ;
The sexte, and that alle pepyl may serve the with awe,
That in this holy tempyl fawte be non.

The sefnente, Lord, I haske with grett ffere,
That I may se onys in my lyve,
That lady that xal Goddys sone bere,
That I may serve here with my wyttes fyve.
If it plese ȝow, and ellys it is not therwith to stryve,
With prayers prostrat ffor these gracys I wepe :
O, my God ! devucion depe in me dryve,
That my hert may wake in the, thow my body slepe.

*Here the aungel bryngyth manna in a cowpe of gold lyke to
confeccions, the hefne syngynge, the aungel seyth,*

Merveyle not, mekest maydone, of my mynystracion,
I am a good aungel sent of God alle-myght,
With aungelys mete ffor ȝour sustentacion,
þe to receyve it ffor natural myght ;

We aungellys xul serve ȝow day and nyght :

Now fede ȝow therwith in Goddys name.

We xal lerne ȝow the lyberary of oure Lordys lawe lyght,
ffor my sawys in ȝow shewyth sygnes of shame.

Maria. To thank oure soveryen Lord not sufficyth my mende,

I xal fede me of this fode my Lord hath me sent ;

Alle maner of savowres in this mete I fynde,

I felt nevyr non so swete ner so redolent.

Angelus. Eche day therwith ȝe xal be content ;

Aunge alle howrys xal to ȝow apere.

Maria. Mercy, my makere, how may this be ment ?

I am the sympelest creature that is levynge here.

Angelus. In ȝour name Maria ffyve letterys we han,—

M. Mayde most mercyfulle and mekest in mende ;

A. Averte of the anguysche that Adam began ;

R. Regina of regyon reyneng withowtyn ende ;

I. Innocent be influens of Jesses kende ;

A. Advocat most autentyk ȝour autecer Anna,

Hefne and helle here kneys down bende,

Whan this holy name of ȝow is seyd, MARIA.

Maria. I qwake grettly ffor dred to here this comendacion !

Good swete aungel, why wole ȝe sey thus ?

Aungelle. ffor ȝe xal hereafter have a salutacion,

That xal this excede, it is seyd amonge us ;

The Deyté that dede xal determyn and dyscus,

ȝe xal nevyr, lady, be lefte here alone.

Maria. I crye the mercy, Lorde, and thin erthe cus,

Recomendyng me to that Godhyd that is tryne in trone.

Hic osculet terram. Here xal comyn alwey an aungel with dyvers presentes, goynge and comynge, and in the tyme thei xal synge in hefne this hymyne. “ Jhesu corona virginum.” And after ther comyth a minister fro the buschop with a present and seyth,

Minister. Prynce of oure prestes, Ysakare be name,

He hath sent ȝow hymself his servyce in dede ;

And bad ȝe xulde ffede ȝow spare for no shame,
In this tyme of mete no lenger ȝe rede.

Maria. Recomende me to my fadyr, sere, and God do hym
mede,

These vesselys aȝen sone I xal hym sende ;
I xal bere it my systeres, I trowe thei have more nede,
Goddys foysyn is evyr to his servauntes hendyr than we
wende.

Systeres, oure holy ffadyr Isakare

Hath sent us hese servyce here ryght now ;
ffede ȝow therof hertyly, I pray ȝow nat spare,
And if owght beleve, specyal y I pray ȝow,
That the pore men the relevys ther of have now ;
ffayn and I myth I wolde do the dedys of mercy ;
Pore ffolk ffaryn God knowyth how,
On hem evyr I have grett pety.

Contemplacio. Lo ! sofreynes here ȝe have seyn,
In the temple of oure ladyes presentacion,
She was nevyr occupayed in thynges veyn,
But evyr besy in holy ocupacyon ;
And we beseche ȝow of ȝoure pacyens,
That we pace these materes so lythly away,
If thei xulde be do with good prevydens,
Eche on wolde suffyce ffor an hoole day.
Now xal we procede to here dissponsacion,
Whiche aftere this was xiiij. ȝere,
Tyme sufficyth not to make pawsacion,
Hath pacyens with us, we beseche ȝow here,
And in short spas,
The parlement of hefne sone xal ȝe se,
And how Goddys sone come man xal he,
And how the salutacion aftere xal be,
Be Goddys holy gras.

X. MARY'S BETROTHMENT.

Tunc venit ab Ysakar espiscopus.

Lystenyth lordynges, both hye and lowe,
And tendyrly takyth heyd onto my sawe,
Beth buxom and benygne ȝour busshopp to knowe,
ffor I am that lord that made this lawe.
With hertys so hende herkyn nowe,
ȝoure damyselys to weddying ȝa loke that ȝe drawe,
That passyn xiiij. ȝere, ffor what that ȝe owe,
The lawe of God byddyth this sawe,
That at xiiij. ȝere of age
Every damesel, what so sche be,
To the encrese of more plenté,
Xulde be browght in good degré,
Onto here spowsage.

Joachym. Herke now, Anne, my jentyl spowse,
How that the buschop his lawe hath tolde,
That what man hath a dowtyr in his house,
That passyth xiiij. ȝeres olde,
He muste here brynge, I herde hym kowse,
Into the tempyl a spowse to wedde,
Wherfore oure dowtyr ryth good and dowse,
Into the tempyl sche must be ledde,
And that anoon ryght sone.

Anne. Sere, I grawnt that it be so,
Aȝen the lawe may we not do,
With here togedyr lete us now go,
I hold it ryght weyl done.

Joachym. Sere busshopp, here, aftyr thin owyn hest,
 We have here brought oure dowtyr dere ;
 Mary, my swete childe, she is ful prest
 Of age, she is ful xiiij. ȝere.

Episcopus. Welcome, Joachym, onto myn areste,
 Bothe Anne thi wyff and Mary clere ;
 Now, Mary, chylde to the lawe thou leste,
 And chese the a spowse to be thi ffere,
 That lawe thou must ffulffylle.

Maria. Aȝens the lawe wyl I nevyr be,
 But mannys ffelacheþ xal nevyr folwe me,
 I wyl levyn evyr in chastyté
 Be the grace of Goddys wylle.

Episcopus. A ! ffayre mayde, why seyst thou so ?
 What menyth the for to levyn chast ?
 Why wylt thou not to weddyng go ?
 The cawse thou tell me, and that in hast.
Maria. My ffaydr and my modyr sertys also,
 Er I was born, ȝe may me trast,
 Thei were bothe bareyn, here frute was do ;
 They come to the tempyl at the last,
 To do here sacryfice.

Bycause they hadde nothyr frute nere chylde,
 Reprevyd thei wore of wykkyd and wyllde,
 With grett shame thei were revylyd,—
 Al men dede them dyspyce.

My ffadyr and my modyr thei wepte fulle sore,
 fful hevy here hertys wern of this dede ;
 With wepynge eyn thei preyd therfore
 That God wolde socowre hem and sende hem sede.
 Iff God wold grannt hem a childe be bore,
 They behest the chylde here lyf xulde lede,
 In Goddys temple to serve evyrmore,

And wurchēp God in love and drede.
 Than God fful of grace,
 He herd here longe prayour,
 And than sent hem bothe seed and flowre :
 Whan I was born in here bowre,
 To the temple offryd I was.

Whan that I was to the temple brought,
 And offerde up to God above,
 Ther hested I, as myn hert thought,
 To serve my God with hertyly love.
 Clennesse and chastyté myn hert owth,
 Erthely creature nevyr may shove ;
 Suche clene lyff xuld ȝe nought
 In no maner wyse reprove ;
 To this clennesse I me take.

This is the cawse, as I ȝow telle,
 That I with man wylle nevyr melle,
 In the servyse of God wyl I evyr dwelle,—
 I wyl nevyr have other make.

Episcopus. A ! mercy God, these wordys wyse,
 Of this fayr mayde clene ;
 Thei trobyl myn hert in many wyse,
 Her wytt is grett, and that is sene ;
 In clennes to levyn in Godys servise,
 No man here blame non here tene,
 And ȝit in lawe thus it lyce,
 That suche weddyd xulde bene :
 Who xal expownd this oute ?
 The lawe doth after lyff of clennes,
 The lawe doth bydde suche maydenes expres
 That to spowsyng they xulde hem dres :
 God help us in this dowhte !

This ansuere grettly trobelyth me :

To mak a vow to creatures it is lefful,—

Vovete and reddite in Scripture have we,

And to observe oure lawe also it is nedful.

In this to dyscerne to me it is dredful ;

Therfore to cowcelle me in this cas, I calle

The holde and the wyse and swiche as ben spedful.—

In this sey your avyse, I beseche ȝow alle.

Minister. To breke our lawe and custom it wore hard indede,

And on that other syde to do aȝen Scrypturne ;

To ȝeve sentens in this degré ȝe must take goo hede,

ffor dowteles this matere is dyffuse and obscure.

Myn avyse here in this, I ȝow ensure,

That we prey alle God to have relacion ;

ffor be prayour grett knowleche men recure,

And to this I counselle ȝou to ȝeve assygnacion.

Episcopus. Trewly ȝour counselle is ryght good and eylsum,

And as ȝe han seyd, so xal it be :

I charge ȝow, bretheryn and systerys, hedyr ȝe com,

And togedyr to God now pray we,

That it may plese his fynyte deyté,

Knowleche in this to sendyn us !

Mekely eche man ffalle downe on kne,

And we xal begynne *Veni Creator spiritus.*

Et hic cantent “Veni Creator.” And whan “Veni Creator” is down, the buschop xal seyng,

Now, lord God, of lordys wysest of alle,

I pray the, Lorde, knelyng on kne,

With carefull herte I crye and calle,

This dowteful dowte enforme thou me.

Angelus. Thy prayor is herd to hyȝ hevyn halle,

God hath me sent here downe to the,

To telle the what that thou do xalle,

And how thou xalt be rewlyd in iche degré.

Take tent and undyrstond.

This is Goddys owyn byddyng,
 That alle kynsmen of Davyd the kyng,
 To the temple xul brynge here du offryng,
 With whyte ȝardys in ther bonde.

Loke wele what tyme thei offere there,
 Alle here ȝardys in thin hand thou take,
 Take hede whose ȝerde doth blome and bere,
 And he xal be the maydenys make.
Episcopus. I thank the, Lord, with mylde chere,
 Thi wurde xal I werkyn withowtyn wrake ;
 I xal send for hem, bothyn fere and nere ;
 To werke thi wyl I undyrtake :
 Anon it xal be do.

Herk, masangere, thou wend thi way,
 Davyd kynsmen, as I the say,
 Byd hem come offyr this same day,
 And brynge whyte ȝardys also.

Nuncius. Oy ! al maner men takyth to me tent,
 That be owgth of kynrede to David the kyng ;
 My lord the busshop hath for ȝow sent,
 To the temple that ȝe come with ȝour offryng.
 He chargight that ȝe hast ȝow, for he is redy bent,
 ȝow to receyve at ȝour comyng ;
 He byddeth ȝow fferthermore in handys that ȝe hent,
 A fayre white ȝerde everyche of ȝow ȝe bryng,
 In hyght.

Tary not, I pray ȝow ;
 My lord, as I say ȝow,
 Now to receyve so
 Is fulle redy dyght.

Joseph. In great labore my lyff I lede,
 Myn ocupasyon lyth in many place,

ffor febylnesse of age my journey I may nat spedē ;
I thank the, gret God, of thi grace !

Primus generacionis David.

What chere, Joseph, what ys the case,
That ye lye here on this ground ?

Joseph. Age and febylnesse doth me embrace,
That I may nother welle goo ne stond.]

Secundus generacionis.

We be commandyd be the beschoppys sond,
That every man of Davyd kynrede,
In the tempyll to offyr a wond ;
Therfor in this journey let us procede.

Joseph. Me to traveylle yt is no nede,
I prey you, frendes, go forth your wey.

Tertius generacionis.

This come forth, Joseph, I you rede,
And knowyth what the buschop wolle sey.

Quartus generacionis.

Ther ys a mayd whos name ys clepyd Mary,
Doughter to Joachym, as it is told :
Here to mary thei wolle asay
To som man dowty and bold.

Joseph. Benedicte, I cannot undyrstande
What oure Prince of Prestes doth men,
That every man xuld come and bryngē with hym a whande,
Abyl to be maryed, that is not I, so mote I then. ✓
I have be maydon evyr, and evyr more wele ben,
I chaungyd not ȝet of alle my long lyff ;
And now to be maryed sum man wold wen,
It is a straunge thynge an old man to take a ȝonge wyff. ✓

But nevyr the lesse no doute of we must forth to towne,
Now neybores and kynnsmen lete us forth go :
I xal take a wand in my hand and cast of my gowne,
Yf I falle than, I xalle gronyn for wo.

Ho so take away my staff, I say he were my fo,
 þe be men that may wele ren go þe before ;
 I am old and also colde, walkyng doth me wo ;
 Therfor now wole I to my staff holde I, this jurny to wore.
Episcopus. Seres, þe xal undyrstande

That this is the cawse of our comynge,
 And why that eche of ȝow bryngyth a wande,
 ffor of God we have knowynge.

Here is to be maryde a mayde ȝynge,
 Alle ȝour roddys þe xal brynge up to me ;
 And on hese rodde that the Holy Gost is syttinge,
 He xal the husband of this may be.

Hic portent virgas.

Joseph. It xal not be, I ley a grote,
 I xal abyde behynde prevly ;
 Now wolde God I were at hom in my cote,
 + I am aschamyd to be seyn veryly.

Primus generacionis David.

To wurchep my lord God hedyr am I come,
 Here ffor to offyr my dewe offryng,
 A fayr white ȝarde in hand have I nome,
 My lord, sere busshop, at ȝour byddynge.

Secundus generacionis David.

Off Davythis kynred sertes am I com,
 A ffayr white ȝarde in hand now I bryng ;
 My lord the busshop, after ȝour owym dom,
 This ȝarde do I offre at ȝour chargyng,
 Ryht here.

Tercius generacionis David.

And I a ȝarde have bothe fayr and whyght,
 Here in myn hond it is redy dyght,
 And here I offre it forth within syght,
 Ryght in good manere.

Quartus generacionis David.

I am the fourte of Davidis kyn,
 And with myn offryng my God I honoure ;

This fayr whyte ȝarde is offryng myn,
 I trust in God of sum socoure.
 Com on, Joseph, with offrynge thin,
 And bryngē up thin, as we have oure,
 Thou taryst ryth longe behynde certeyn ; }
 Why comyst not forth to Goddys toure ?
 Com on, man, for shame.

Joseph. Com ȝa, ȝa, God help, fulle fayn I wolde,
 But I am so agyd and so olde,
 That bothe myn leggys gyn to folde, }
 I am ny almost lame. }

Episcopus. A ! mercy Lord, I kan no sygne aspy,
 It is best we go ageyn to prayr.

Vox. He brought not up his rodde ȝet trewly,
 To whom the mayd howyth to be maryed her.

Episcopus. Whath, Joseph, why stande ȝe there byhynde ? }
 I-wys, sere, ȝe be to blame.

Joseph. Sere, I kannot my rodde ffynde ;
 To come ther in trowthe me thynkyht shame.

Episcopus comyth, thens Joseph,
 Sere, he may evyl go that is ner lame ;
 In sothe I com as fast as I may.

Episcopus. Offyr up ȝour rodde, sere, in Goddys name !
 Why do ȝe not as men ȝow pray ?

Joseph. Now in the wurchep of God of hevyn,
 I offyr this ȝerde as lely whyte,
 Prayng that Lord of gracyous stewyn,
 With hert, with wytt, with mayn, with myght.
 And as he made the sterres seven,
 This sympyl offrynge that is so lyght,
 To his wurchep he weldyghe evyn,
 ffor to his wurchep this ȝerd is dyghte.

Lord God, I the pray,
 To my herte thou take good hede,
 And nothynge to my synful dede, •

After my wyl thou qwyte my mede,
 As plesyth to thi pay.

I may not lyfte myn handys heye,
 Lo ! lo ! lo ! what se ȝe now ?

Episcopus. A ! mercy ! mercy ! mercy ! Lord, we crye,
 The blyssyd of God we se art thou.

Et clamant omnes "mercy ! mercy!"

A ! gracyous God, in hevyn trone,
 Ryht wundyrful thi werkys be,

Here may we se a merveyl one,
 A ded stok beryth floures ffre !

Joseph in hert, withoutyn mone,
 Thou mayst be blythe with game and gle,
 A mayd to wedde thou must gone,
 Be this meracle I do wel se.

Mary is here name ;

Joseph. What, xuld I wedde ? God forbede !

I am an old man, so God me spede,
 And with a wyff now to levyn in drede,

It wore neyther sport nere game.

Episcopus. Aȝens God, Joseph, thou mayst not stryve,

God wyl that thou a wyff have ;

This fayr mayde xal be thi wyve,

She is buxum and whyte as lave.

Joseph. A ! shuld I have here ? ȝe lese my lyff :

Alas ! dere God, xuld I now rave ?

An old man may nevyr thryff

With a ȝonge wyff, so God me save !

Nay, nay, sere, lett bene,

Xuld I now in age begynne to dote,

If I here chyde she wolde clowte my cote,

Blere myn ey, and pyke out a mote,

And thus oftyn tymes it is sene.

Episcopus. Joseph, now as I the saye,

God hath assygnyd here to the ;

That God wol have do, sey thou not nay,

Oure lord God wyl that it be so !

Joseph. Azens my God not do I may,

Here wardeyn and kepere wyl I evyr be ;

But fayr maydon, I the pray,

Kepe the clene, as I xal me ;

I am a man of age.

Therfore, sere busshop, I wyl that ȝe wete,

That in bedde we xul nevyr mete,

ffor i-wys mayden suete

An old man may not rage.

Episcopus. This holiest virgyn xalt thou maryn now,

ȝour rodde foreschyth fayrest, that man may se ;

The Holy Gost we se sytthyht on a bow !

Now ȝelde we alle preysyng to the trenyté.

Et hic cantent, "Benedicta sit beata Trinitas."

Joseph, wole ȝe have this maydon to ȝour wyff,

And here honour and kepe, as ȝe howe to do ?

Joseph. Nay, sere, so mote I thryff,

I have ryght no nede therto.

Episcopus. Joseph, it is Goddys wyl it xuld be so !

Sey aftyr me, as it is skyl.

Joseph. Sere, and to performe his wyl I bow therto,

ffor alle thynges owyght to ben at his wyl.

Episcopus, et idem Joseph.

Sey than aftyr me,—“Here I take the, Mary, to wyff,

To havyn to holdyn, as God his wyl with us wyl make ;

And as long as bethwen us lestyght oure lyff,

To love ȝow as myselff, my trewthe I ȝow take.”

Nunc ad Mariam sic dicens episcopus,

Mary, wole ȝe have this man,

And hym to kepyn as ȝour lyff ?

Maria. In the tenderest wyse, fadyr, as I kan

And with alle my wyttys ffyff.

Episcopus. Joseph, with this ryng now wedde thi wyff,
And be here hand now thou here take.

Joseph. Sere, with this ryng I wedde here ryff,
And take here now here ffor my make.

Episcopus. Mary, mayd, withoutyn more stryff.
Onto thi spowse thou hast him take.

Maria. In chastyte to ledyn my lyff,
I xal hym nevyr forsake,
But evyr with hym abyde:
And, jentylle spowse, as ȝe an seyd,
Lete me levyn as a clene mayd,
I xal be trewe, be not dysmayd,
Bothe terme, tyme, and tyde.

Episcopus. Here is the holiest matremony that evyr was
in this werd,

The hyȝ names of oure lord we wole now syng hy,
We alle wole this solempn dede recorde
Devowtly. Alma chorus Domini nunc pangat nomina Summi!
Now goth hom alle in Godys name,
Where as ȝour wonyng was before ;
Maydenys, to lete here go alone it wore shame,
It wold hevy ȝour hertes sore :
ȝe xal blysse the tyme that sche was bore,
Now loke ȝe at hom here bryngē.

Maria. To have ȝour blyssyng, ffaydr, I falle ȝow before.

Episcopus. He blysse ȝow that hath non hendyng,
In nomine Patris et Filii et Spiritus Sancti !

Episcopus. Joseph, thiselph art old of age,

And thi wyff of age is ȝonge ;
And as we redyn in old sage,
Many man is sclepyr of tongue.
Therfore evyl langage for to swage,
That ȝour good fame may leste longe,
ij. dymysellys xul dwelle with ȝow in stage,
With thi wyff to be evyrmore amonge.

I xal these ij. here take ;
Susanne the fyrst xal be,
 Rebecca the secunde xal go with the,
 Sephore the thrydde,—loke that ȝe thre
 This maydon nevyr ȝe forsake.

Susanne. Sere, I am redy att ȝour wylle,
 With this maydon for to wende.

Rebecca. ȝour byddynge, sere, xalle ffulffyl,
 And ffolwe this maydon ffayr and hende.

Sephore. To ffolwe hyre it is good skyl,
 And to ȝour byddynge wole I bende.

Joseph. Now, sere buschop, hens go I wyl,
 For now comyth onto my mende
 A matere that nedful is.

Episcopus. ffarewel, Joseph and Mary clere,
 I pray God kepe ȝow alle infere,
 And sende ȝow grace in good manere
 To serve the kynge of blysse.

Maria. ffadyr and modyr, ȝe knowe this cas,
 Whow that it doth now stonde with me ;
 With myn spowse I must forth passe,
 And wott nevyr whan I xal ȝow se ;
 Therfore I pray ȝow here in this plas,
 Of ȝour blyssyng for charyte ;
 And I xal sped the betyr and have more gras,
 In what place that evyr I be ;
 On knes to ȝow I falle.

I pray ȝow, fadyr, and modyr dere,
 To blysse ȝour owyn dere dowtere,
 And pray ffor me in allemanere,
 And I ffor ȝow alle.

Joachym. Almyghty God, he mote the blysse,
 And my blyssyng thou have also ;
 In alle goodnesse ged the wysse,
 On londe or on watyr, wherewyr thou go.
Anne. Now God the kepe from every mysse,

And save the sownd in welthe from wo !
 I pray the, dowtyr, thou onys me kys,
 Or that thi modyr part the fro.

I pray to God the save.

I pray the, Mary, my swete chylde,
 Be lowe and buxhum, meke and mylde,
 Sad and sobyr and nothyng wylde,

And Goddys blyssynge thou have.

Joachym. fforwel, Josephe, and God ȝow spede,
 Wher so ȝe be in halle or boure.

Joseph. Almyghty God, ȝour weys lede,
 And save ȝow sownd from alle doloure.

Anna. Goddys grace on ȝow sprede,
 ffarewel, Mary, my swete fflowre,
 ffareweyl, Joseph, and God ȝow rede,
 ffareweyl my chylde and my tresowre,
 ffarewel, my dowtere ȝyng.

Maria. ffarewel, fadyr and modyr dere,
 At ȝow I take my leve ryght here,
 God that sytt in hevyn so clere,
 Have ȝow in his kepyng.

Joseph. Wyf, it is ful necessary this ȝe knowe,
 That I and my kynrede go hom before,
 For in sothe we have non hous of oure owe,
 Therfore I xal gon ordeyn and thanne come ȝow fore.
 We ar not ryche of werdly thynge,
 And ȝet of our sustenauns we xal not mys,
 Therfore abydyth here styll to ȝour plesynge,
 To worchep ȝour God is alle ȝour blysse.

He that is and evyr xal be
 Of hefne and helle ryche kynge,
 In erth hath chosyn poverté,
 And alle ryches and welthis refusynge.

Maria. Goth, husband, in oure lordys blyssynge,
 He mote ȝow spede in alle ȝour nede,

And I xal here abyde ȝour aȝen comynge,
 And on my sawtere-book I xal rede.
 Now blyssyd be oure Lord ffor this,
 Of hefne and erthe and alle that beryth lyff,
 I am most bound to ȝow, Lord, i-wys,
 ffor now I am bothe mayde and wyff.

Now, Lord God, dysspose me to prayour,
 That I may sey the holy psalmes of Davyth,
 Wheche book is clepyd the Sawtere,
 That I may preyse the, my God, therwith.
 Of the vertuys therof this is the pygth,
 It makyht sowles fayr, that doth it say,
 Angelys besteryd to help us therwith,
 It lytenyth therkenesse and puttyth develys away.

The song of Psalmus is Goddys dete,
 Synne is put awey therby ;
 It lernyth a man vertuys ful to be,
 It feryth mannys herte gostly.
 Who that it usyth customably,
 It claryfieth the herte, and charytē makyth cowthe,
 He may not ffaylen of Goddys mercy,
 That hath the preysenge of God evyr in his mowthe.

O holy Psalmys ! O holy book !
 Swetter to say than any ony !
 Thou lernyst hem, love Lord, that on the look,
 And makyst hym desyre thyngys celestly.
 With these halwyd psalmys, Lord, I pray the specyaly,
 ffor alle the creatures qwyke and dede,
 That thou wylt shewe to hem thi mercy,
 And to me specyaly that do it rede.

I have seyd sum of my sawtere, and here I am
At this holy psalme in dede,

" Benedixisti, Domine, terram tuam,"

In this holy labore, Lord, me spede.

Joseph. Mary, wyff and mayd most gracyous,

Displesse ȝow not, I pray ȝow, so long I have be.

I have hyryd for us a lytyl praty hous,

And ther in ryght hesely levyn wole we.

Come forthe, Mary, and folwe me,

To Nazareth now wele we go,

And alle the maydonys, bothe ffayr and fre,

With my wyff comyth forthe also.

Now lystenyth welle, wyff, what I telle the,

I must gon owth hens fer the fro,

I wylle go laboryn in fere countré,

With trewthe to maynteyn oure housholde so.

This ix. monthis thou seyst me nowth :

Kepe the clene, my jentyl spowse,

And alle thin maydenys in thin howse,

That evyl langage I here not rowse,

ffor hese love that alle hath wrought.

Maria. I pray to God he spede ȝour way,

And in sowle helthe he mote ȝow kepe,

And sende ȝow helthe, bothe nyth and day,

He shylde and save ȝow from al shenschepe.

Now, Lord of grace, to the I pray,

With morny mood on kne I krepe,

Me save from synne, from tene and tray,

With hert I murne, with eye I wepe.

Lord God of peté,

Whan I sytt in my conclave,

Alle myn hert on the I have,

Gracyous God, my maydenhed save,

Evyr clene in chastyté.

XI. THE SALUTATION AND CONCEPTION.

Contemplacio. ffowre thowsand sex undryd foure ȝere I
telle,

Man ffor his offens and ffowle foly,
Hath loyn ȝeres in the peynes of helle,
And were wurthy to ly therin endlesly.
But thanne xulde perysche ȝour grete mercy,
Good Lord, have on man pyté,
Have mende of the prayour seyd by Ysaie,
Lete mercy meke thin hyest magesté.

Wolde God thou woldyst breke thin hefne myghtye,
And com down here into erthe ;
And levyn ȝeres thre and threttye,
Thyn famyt ffolke with thi ffode to fede.
To staunche thi thryste lete thi syde blede,
ffor erst wole not be mad redempcion.
Cum vysite us in this tyme of nede,
Of thi careful creatures, Lord, have compassyon !

A ! woo to us wrecchis that wrecchis be,
ffor God hath addyd ssorowe to sorwe ;
I prey the, Lorde, thi sowlys com se,
How thei ly and sobbe, bothe eve and morewe.
With thi blyssyd blood ffrom babys hem borwe,
Thy careful creaturys cryenge in captyvyté,
A ! tary not, gracyous Lord, tyl it be to-morwe,
The devyl hath dyscveyved hem be his iniquité.

A ! quod Jeremeye, who xal gyff wellys to myn eynes,
 That I may wepe bothe day and nyght ?
 To se oure bretheryn in so longe peynes,
 Here myschevys amende may thi meche myght.
 As grett as the se, Lord, was Adamys contrayssyon ryght,
 ffrom oure hed is ffalle the crowne,
 Man is comeryd in synne, I crye to thi syght,
 Gracyous Lord ! Gracyous Lord ! Gracyous Lord, come
 downe !

Virtutes. Lord ! plesyth it thin hiȝ domynacion,
 On man that thou made to have pytē,
 Patryarchys and prophetys han mad supplicacion,
 Oure offyse is to presente here prayeres to the.
 Aungelys, archaungelys, we thre
 That ben in the fyrst ierarchie,
 ffor man to thin hy magesté,
 Mercy ! mercy ! mercy ! we crye.

The aungel, Lord, thou made so gloryous,
 Whos synne hath mad hym a devyl in helle,
 He mevyd man to be so contraryous,
 Man repentyd, and he in his obstynacye doth dwelle.
 Hese grete males, good Lord, repelle,
 And take man onto thi grace,
 Lete thi mercy, make hym with aungelys dwelle,
 Of Locyfere to restore the place.

Pater. Propter miseriam inopum, et gemitum pauperum
 nunc exurgam.
 ffor the wretchydnes of the nedys,
 And the porys lamentacion,
 Now xal I ryse that am Almyghty,
 Tyme is come of reconsyliacion,
 My prophetys with prayers have made supplicacion,
 My contryte creaturys crye alle for conforte,

Alle myn aungellys in hefne, withowte cessacion,
They crye that grace to man myght exorte.

Veritas. Lord, I am thi dowtere, Trewthe,
Thou wilt se I be not lore,
Thyn unkynde creatures to save ware newthe,
The offens of man hath grevyd the sore.
Whan Adam had synnyd, thou seydest yore,
That he xulde deye and go to helle,
And now to blysse hym to restore,
Twey contraryes mow not togedyr dwelle.

Thy trewthe, Lord, xal leste withowtyn ende,
I may in no wyse ffro the go,
That wrecche that was to the so unkende,
He may not have to meeche wo.
He dyspysyd the and plesyd thi ffo,
Thou art his creatour and he is thi creature,
Thou hast lovd trewthe, it is seyd evyr mo,
Therfore in peynes lete hym evyrmere endure.

Misericordia. O ffadyr of mercye and God of conforto,
That counselle us in eche trybulacion,
Lete ȝour dowtere Mercy to ȝow resorte,
And on man that is myschevyd have compassyon.
Hym grevyth fful gretly his transgressyon,
Alle hefne and erthe crye ffor mercy,
Me semyth ther xuld be non excepcion,
Ther prayers ben offeryd so speyalley.

Threwthe sseyth she hath evyr be than,
I graunt it wel she hath be so,
And thou seyst endlesly that mercy thou hast keptffor man,
Than mercyabyl lorde, kepe us bothe to,

Thu seyst *veritas mea et misericordia mea cum ipso*,
 Suffyr not thi sowlys than in sorwe to slepe,
 That helle hownde that hatyth the byddyth hym ho,
 Thi love man no lengere lete hym kepe.

Justicia. Mercy, me mervelyth what ȝow movyth,
 ȝe know wel I am ȝour syster Ryghtwysnes,
 God is ryghtful and ryghtfulnes lovyth,
 Man offendyd hym that is endles,
 Therfore his endles punchement may nevyr sees ;
 Also he forsoke his makere that made hym of clay,
 And the devyl to his mayster he ches,
 Xulde he be savyd ? nay ! nay ! nay !

As wyse as is God he wolde a be,
 This was the abhomynabyl presumpcion,
 It is seyd, ȝe know wel this of me,
 That the ryghtwysnes of God hath no diffynicion.
 Therfore late this be oure conclusyon,
 He that sore synnyd ly styllie in sorwe,
 He may nevyr make a seyth be resone,
 Whoo myght thanne thens hym borwe.

Misericordia. Syster Ryghtwysnes, ȝe are to vengeabyl,
 Endles synne God endles may restore,
 Above alle hese werkys, God is mercyabyl,
 Thow he forsook God be synne, be feyth he forsook hym
 never the more.

And thow he presumyd nevyr so sore,
 ȝe must consyder the frelnes of mankende,
 Lerne and ȝe lyst, this is Goddys lore,
 The mercy of God is withowtyn ende.

Pax. To spare ȝour speches, systeres, it syt,
 It is not onest in vertuys to ben dyscencion,

The pes of God ovyrcomyth alle wytt,
 Thou Trewthe and Ryght sey grett reson.
 ȝett Mercy seyth best to my pleson,
 ffor yf mannys sowle xulde abyde in helle,
 Betwen God and man evyr xulde be dyvysyon,
 And than myght not I Pes dwelle.

Therefore me semyth best ȝe thus acorde,
 Than hefne and erthe ȝe xul qweme,
 Putt bothe ȝour sentens in oure Lorde,
 And in his hyȝ wysdam lete hym deme.
 This is most fytyng me xulde seme,
 And lete se how we ffowre may alle abyde,
 That mannys sowle it xulde perysche it wore sweme,
 Or that ony of us ffro othere xulde dyvyde.

Veritas. In trowthe hereto I consente,
 I wole prey oure lorde it may so be.

Justicia. I Ryghtwysnes am wele contente,
 ffor in hym is very equyté.

Misericordia. And I Mercy ffro this counsel wole not fle,
 Tyl wysdam hath seyd I xal ses.

Pax. Here is God now, here is unyté,
 Hefne and erthe is plesyd with pes.

ffilius. I thynke the thoughtys of Pes and nowth of
 wykkydnes,

This I deme to ses ȝour contraversy,
 If Adam had not deyd, peryschyd had Ryghtwysnes,
 And also Trewthe had be lost therby.

Trewth and Ryght wolde chastyse ffoly,
 ȝiff another deth come not, Mercy xulde perysche,
 Than Pes were exyled ffynyaly,
 So tweyn dethis must be ȝow fowre to cherysche,

But he that xal deye ȝe must knawe,
 That in hym may ben non iniquyte,
 That helle may holde hym he no lave,
 But that he may pas at hese lyberte.
 Qwere swyche on his prevyde and se,
 And hese deth for mannys dethe xal be redempcion,
 Alle befne and erthe seke now ȝe,
 Plesyth it ȝow this conclusyon.

Veritas. I, Trowthe, have sowte the erthe withoutt and
 withinne,

And in sothe ther kan non be fownde,
 That is of o day byrth withoutte synne,
 Nor to that dethe wole be bownde.

Misericordia. I, Mercy, have ronne the hevynly regyon
 rownde,

And ther is non of that charyte,
 That ffor man wole suffre a deddly wounde,
 I cannott wete how this xal be.

Justicia. Sure I can fynde non suffcyent,
 ffor servauntys unprofytale we be eche one,
 Hes love nedyth to be ful ardent,
 That for man to helle wolde gon.

Pax. That God may do is non but on,
 Therfore this is be hys avyse,
 He that ȝaff this counselle lete hym ȝeve the conforte alon,
 ffor the conclusyon in hym of alle these lyse.

ffilius. It peyneth me that man I mad,
 That is to seyn peyne I must suffre sore,
 A counsel of the Trinite must be had,
 Whiche of us xal man restore.

Pater. In ȝour wysdam, son, man was mad thore,
 And in wysdam was his temptacion,

Therfor, sone, sapyens þe must ordeyn herefore,
And se how of man may be salvation.

Filius. ffadyr, he that xal do this must be bothe God and man,
Lete me se how I may were that wede,
And sythe in my wysdam he began,
I am redy to do this dede.

Spiritus Sanctus. I the Holy Gost of ȝow tweyn do procede,
This charge I wole take on me,
I love to ȝour lover xal ȝow lede,
This is the assent of oure unyté.

Misericordia. Now is the loveday mad of us fowre fynialy,
Now may we leve in pes as we were wonte :
Misericordia et Veritas obviaverunt sibi,
Justicia et Pax osculatæ sunt.

Et hic osculabunt pariter omnes.

Pater. ffrom us, God, aungel Gabryel, thou xalte be sende,
Into the countré of Galyle,
The name of the cyté Nazareth is kende,
To a mayd, weddyd to a man is she.
Of whom the name is Joseph se,
Of the hous of Davyd bore,
The name of the mayd ffre,
Is Mary that xal al restore.

ffilius. Say that she is withowte wo and ful of grace,
And that I the son of the Godhed of here xal be bore.
Hyȝe the thou were there apace,
Ellys we xal be there the before.
I have so grett hast to be man thore,
In that mekest and purest virgyne,
Sey here she xal restore,
Of ȝow aungellys the grett ruyne.

Spiritus Sanctus. And if she aske the how it myth be,
 Telle her I the Holy Gost xal werke al this,
 Sche xal be savyd thorwe oure unyté,
 In tokyn here bareyn cosyn Elyzabeth is
 Qwyk with childe, in here grett age i-wys ;
 Sey here to us is nothyng impossible,
 Her body xal be so ful fylt with blys,
 That she xal sone thynke this sownde credyble.

Gabriel. In thyn hey inbasset, Lord, I xal go,
 It xal be do with a thought,
 Beholde now, Lord, I go here to,
 I take my flyth and byde nowth.

Ave Maria gratia plena, Dominus tecum !

Heyl, fful of grace, God is with the,
 Amonge alle women blyssyd art thu ;
 Here this name Eva is turnyd Ave,
 That is to say withowte sorwe ar ȝe now.

Thow sorwe in ȝow hath no place,
 ȝett of joy, lady, ȝe nede more,
 Therfore I adde and sey “ fful of grace,”
 ffor so ful of grace was nevyr non bore.
 ȝett who hath grace, he nedyth kepyng sore,
 Therfore I sey “ God is with the,”
 Whiche xal kepe ȝow endlesly thore,
 So amonge alle women blyssyd are ȝe.

Maria. A ! mercy God, this is a mervelyous herynge ;
 In the aungelys wordys I am trobelyd her,
 I think how may be this gretynge,
 Aungelys dayly to me doth aper.
 But not in the lyknes of man that is my fer,
 And also thus hyȝly to comendyd be,

And am most unwirthy, I cannot answeare,
Grett shamfastnes and grett dred is in me.

Gabryel. Mary, in this take ȝe no drede,
ffor at God grace fflownde have ȝe,
ȝe xal conceyve in ȝour wombe indede
A childe, the sone of the Trynyté.
His name of ȝow Jhesu clepyd xal be,
He xall be grett, the son of the hyest clepyd of kende,
And of his ffadyr, Davyd, the Lord xal ȝeve hym the se,
Reynyng in the hous of Jacob, of whiche regne xal be
non ende.

Maria. Aungel, I sey to ȝow,
In what manere of wyse xal this be?
ffor knowyng of man I have non now,
I have evyrmore kept and xal my virginyté.
I dowte not the wordys ȝe han seyd to me,
But I aske it xal be do.

Gabryel. The Holy Gost xal come fro above to the,
And the vertu of hym hyest xal schadu the so.

Therfore that Holy Gost of the xal be bore,
He xal be clepyd the son of God sage;
And se Elyzabeth ȝour cosyn thore,
She hath conseyvid a son in hyre age;
This is the sexte monyth of here passage,
Of here that clepyd was bareyn :—
Nothyng is impossyble to Goddys usage.
They thynkyth longe to here what ȝe wyl seyn.

Here the aungel makyth a lytyl restynge, and Mary beholdyth hym, and the Aungel seythe,

Mary, come of, and haste the,
And take hede in thyn entent,

Whow the Holy gest, blysyd he be!

Abydyth thin answer and thin assent;

Thorwe wyse werke of dyvinyte,

The secunde parsonne verment;

Is mad man by fraternite,

Withinne thyself in place present.

Furthermore take hede this spes,

Whow alle the blysyd spyrystis of vertu,

That are in heves byffore Godlys face,

And alle the gode leves and trow,

That are here in this erthely place,

Thyn owyn kynrede, the sothe ho knew,

And the chosyn sowlys, this tyme of grace,

That are in helle, and byde ther resca.

As Adam, Abraham, and Davyd in fere,

And many othere of good reputacion,

That thin answer desyre to here,

And thin assent to the Incarnacion,

In whiche thou standyst as persevere,

Of alle mankende savacion;

Gyff me myn answere now, lady dere,

To alle these creatures confortacion

Maria. With alle mekenes I clyne to this acorde,

Bowyng down my face with alle benyngnyté;

Se here the hand-mayden of oure Lorde,

Aftyr thi worde be it don to me.

Gabryel. Gramercy, my lady ffre,

Gramercy of ȝour answere on hyght,

Gramercy of ȝour grett humylyté,

Gramercy, ȝe lanterne of lyght.

Here the Holy Gost descendit with iij. bemys to our Lady, the sone of the Godhed vest with iij. bemys to the

*Holy Gost, the fadyr Godly with iij. bemyss to the sone,
and so entre alle thre to her bosom, and Mary seyth;*

Maria. A ! now I fele in my body be

Parfyte God and parfyte man;

Havyng alle schappe of chyldly carnalyté,

Evyn al at onys thus God began.

Nott takynge ffyrst o membyr and sythe another,

But parfyte childhod ȝe have anon ;

Of ȝour handmayden now ȝe have mad ȝour modyr,

Withowte peyne in flesche and bon.

Thus conceyved nevyr woman non,

That evyr was beynge in this lyff ;

O, myn hyest ffadyr, in ȝour trone,

It is worthy ȝour son, now my son, have a prerogatyff.

I cannot telle what joy, what blysse,

Now I fele in my body !

Aungel Gabryel, I thank ȝow for thys,

Most mekely recomende me to my faderes mercy.

To have be the modyr of Gbd fful lytyl wend I,—

Now myn cosyn Elyȝabeth ffayn wold I se,

How sche hath conseyvid as ȝe dede specyfy,

Now blyssyd be the hyȝ Trynyté.

Gabryel. ffareweyl, turtyl, Goddys dowtere dere,

ffarewel, Goddys modyr, I the honowre,

ffarewel, Goddys sustyr, and his pleynge fere,

ffarewel, Goddys chawmere and his bowre.

Maria. ffarewel, Gabryel, specyalye,

ffarewel, Goddys masangere expresse,

I thank ȝow for ȝour traveyl hye,

Gramercy of ȝour grett goodnes.

And namely of your comfortabyl message,
 ffor I undyrstande by inspyracion,
 That ȝe knowe by syngulere prevylage,
 Most of my sonys incarnacion.
 I pray ȝow take it into usage,
 Be a custom ocupacion,
 To vesyte me ofte be mene passage,—
 your presence is my confortacion.

Gabriel. At ȝour wyl, lady, so xal it be,
 ȝe gentyllest of blood and hyest of kynrede,
 That reynyth in erthe in ony degré,
 Be pryncypal incheson of the Godhede.

I comende me onto ȝow, thou trone of the Trinycé,
 O mekest mayde, now the modyr of Jhesu ;
 Qwen of hefne, lady of erthe, and empres of helle be ȝe,
 Socour to alle synful that wole to ȝow sew.
 Thoro ȝour body beryth the babe oure blysse xal renew,
 To ȝow, modyr of mercy, most mekely I recomende ;
 And as I began, I ende with an Ave new,
 Enjonyd hefne and erthe with that I ascende.

Angeli cantando istam sequenciam :—

Ave Maria gratia plena !
 Dominus tecum, virgo serena !

XII. JOSEPH'S RETURN.

Joseph. How, dame, how ! undo ȝoure dore, undo !

Are ȝe at hom ? why speke ȝe nocht ?

Susanna. Who is ther ? why cry ȝe so ?

Telle us ȝour herand. Wyl ȝe ought ?

Joseph. Undo ȝour dore, I sey ȝow to,
ffor to com in is alle my thought.

Maria. It is my spowse that spekyth us to ;

Ondo the dore, his wyl were wrought.

Wellecome hom, myn husband dere,
How have ȝe ferd in fer countré ?

Joseph. To gete oure levynge withowtyn dwere, }
I have sore laboryd ffor the and me. }

Maria. Husband, ryght gracyously now come be ȝe,
It solacyth me sore sothly to se ȝow in syth.

Joseph. Me merveylyth, wyff, surely ȝour face I cannot se,
But as the sonne with his bemys qwhan he is most bryth.

Maria. Husband, it is as it plesyth oure Lord, that grace
of hym grew,

Who that evyr beholdyth me veryly,
They xall be grettly steryd to vertu,
ffor this ȝyfte and many moo, good Lord, gramercy.

Joseph. How hast thou ferde, jentyl mayde, }
Whyl I have be out of londe ? }

Maria. Sekyr, sere, beth nowth dysmayde,
Ryth aftyr the wyl of Goddys sonde.

Joseph. That semyth evyl, I am afayd,
Thi wombe to hyȝe doth stonde.

I dred me sore I am betrayd,
 Sum other man the had in honde,
 Hens sythe that I went.
 }
 Thy wombe is gret, it gynnyth to ryse,
 Than hast thou begownne a synfull gyse,
 Telle me now in what wyse,
 Thyselv thou þu thus schent.

Ow ! dame, what thinge idem th this ?
 With childe thou þu gret to gone.
 Sey me, Mary, thiȝtlyz ho is ?
 I pray the telle me, t anon.
 Maria. The fadur of hevyn and ȝe it is,
 Other fadur hath be non ;
 I dede nevyr forfete with man i-wys ;
 Wherfore I pray ȝow amende ȝour mon,—
 This childe is Goddys and ȝour.
 Joseph. Goddys childe ! thou lyist, in fay ;
 God dede nevyr jape so with may,
 And I can nevyr ther, I dare wel say,
 ȝitt so nyh thi boure.
 But ȝit I sey, Mary, whose childe is this ?
 Maria. Goddys and ȝours, I sey i-wys.
 Joseph. ȝa ! ȝa ! alle olde men to me take tent,
 And weddyth no wyff in no kynnys wyse,
 That is a ȝonge wenche, be myn asent,
 ffor doute and drede and swyche servyse.
 Alas ! alas ! my name is shent !
 Alle men may me now dyspyse,
 And seyn, “ olde cokwold, thi bowe is bent
 Newly now after the Frenche gyse.”
 Alas and welaway !
 Alas ! dame, why dedyst thou so ?
 ffor this synne that thou hast do,
 I the forsake and from the go,
 ffor onys, evyr, and ay.

Maria. Alas ! gode spowse, why sey ȝe thus ?

Alas ! dere hosbund, amende ȝour mod.
It is no man, but swete Jhesus,
He wylle be clad in flesche and blood,
And of ȝour wyff be born.
Sephor, ffor sothe, the aungel, thus seyd he,
That Goddys sone in Trynit ,
ffor mannys sake a man wolde be,
To save that is forlorn.

Joseph. An aungel ! alas, alas ! fy for schame !

ȝe syn now in that ȝe to say,
To puttyn an aungel in so gret blame.
Alas ! alas ! let be, do way.
It was sum boy began this game,
That clothyd was clene and gay ;
And ȝe ȝeve hym now an aungele name,—
Alas ! alas and welaway !
That evyr this game betydde.
A ! dame, what thought haddyst thou ?
Here may alle men this proverbe trow,
That many a man doth bete the bow,
Another man hath the brydde.

Maria. A ! gracyous God, in hefne trone,
Comforte my spowse in this hard cas ;
Mercyful God amend his mone,
As I dede nevyr to gret trespass.

Joseph. Lo ! lo ! seres, what told I ȝow,
That it was not for my prow,
A wyff to take me to ;
An that is wel sene now,
ffor Mary I make god avow,
Is grett with childe, lo !

Alas ! why is it so ?
 'o the busshop I wole it telle,
 That he the lawe may here do,
 With stony s here to qwell.

Nay ! nay ! yet God fforbede,
 That I xuld do that v abyl dede,
 But if I wyst wel qwy.

I knew never	to God me spede,
Tokyn of thyt	nor dede
That tow	velany.
Nevyr-the-leas w	ay,
Thow she be make a	mylde,
Withowith mannys e	any
She myght not be a	childe.

But I ensure myn was it nevyr ;
 Thow that she hath not done here devyr.

Rather than I xuld pleynyn opynly,
 Serteynly zitt had I levyr
 fforake the countré ffor evyr,
 And nevyr come in here company.
 ffor and men knew this velany,
 In repreff thei wolde me holde,
 And zett many bettyr than I,
 za, hath ben made cokolde.

Now, alas ! whedyr xal I gone ?
 I wot nevyr whedyr nor to what place ;
 ffor oftyn tyme sorwe comyth sone,
 And lenge it is or it pace,—
 No conforte may I have here.
 I-wys wyff thou dedyst me wronge ;
 Alas ! I traryed from the to longe,

Alle men have pety on me amonge,
ffor to my sorwe is no chere.

Maria. God, that in my body art sesyd,
Thou knowist myn husband is dysplesyd,
To se me in this plight.

ffor unknowlage he is desesyd,
And therefore help that he were esyd,
That he myght knowe the ful perfyght.

ffor I have levyr abyde respyt,
To kepe thi sone in privité,
Grauntyd by the Holy Spyryt,
Than that it xulde be opynd by me.

Deus. Descende, I sey, myn aungelle,
Onto Joseph, for to telle
Suche as my wyl is ;
Byd hym with Mary abyde and dwelle,
ffor it my sone fful snelle
That she is with i-wys.

Angelus. Almyghty God of blys,
I am redy ffor to wende
Wedyr as thi wyl is,
To go bothe fer and hynde.

Joseph, Joseph ; thou wepyst shryle,
ffro thi wyff why comyst thou owte ?

Joseph. Good sere, lete me wepe my ffylle,
Go forthe thi wey and lett me nowght.

Angelus. In thi wepynge, thou dost ryght ylle,
Aȝens God thou hast myswrought ;
Go chere thi wyff with herty wylle,
And chawnge thi chere, amende thi thought.

Sche is a ful clene may.
I telle the, God wyl of here be born,
And sche cleue mayd as she was beborn,
To save mankynd that is forlorn,
Go chere hyre therfore, I say.

Joseph. A ! lord God, benedicite !
 Of thi gret conforte I thank the,
 That thou sent me this space.
 I myght wel a wyst par-dé,
 So good a creature as she
 Wold nevyr a donne trespace.
 For sche is ful of Grace ; .
 I know wel I have myswrought,
 I walk to my pore place,—
 I aske fforgyfnes; I have mysthought.

Now is the tyme sen at eye,
 That the childe is now to veryfye,
 Whiche xal save mankende,
 As it was spoke be prophesye ;
 I thank the, God, that syttys on hye,
 With hert, wyl, and mende,
 That evyr thou woldyst me bynde
 To wedde Mary to my wyff,
 Thi blysful sone so nere to fynde,
 In his presens to lede my lyff.

Alas ! ffor joy I qwedyr and qwake ;
 Alas ! what hap now was this ?
 A mercy, mercy, my jentyl make,—
 Mercy ! I have seyd al amys ;
 Alle that I have seyd here I forsake :
 þour swete fete now lete me kys.
Mary. Nay, lett be my fete, not tho þe take,
 My mowthe þe may kys i-wys,

And welcome onto me.

Joseph. Gramercy, myn owyn swete wyff,
 Gramercy, myn hert, my love, my lyff,
 Xal I nevyr more make such stryf
 Betwix me and the.

A ! Mary, Mary, wel thou be,
 And blyssyd be the frewte in the,
 Goddys sone of myght !
 Now good wyff, fful of pyté,
 As be not evyl payd with me,
 Thow that thou have good ryght.

As for my wronge in syght,
 To wyte the with ony synne,
 Had thou not be a vertuous wythe,
 God wold not a be the withinne.

I knowlage I have don amys,
 I was never wurthy i-wys
 ffor to be thin husbonde ;
 I xal amende aftere thys,
 Ryght as thin owyn wyl is,
 To serve the at foot and honde.

And thi chylde bothe to undyrstonde,
 To wurchep' hym with good affeccion ;
 And therfore telle me, and nothinge whonde,
 The holy matere of ȝour concepcion.

Maria. At ȝowre owyn wylle, as ȝe bydde me;
 Ther came an aunge hyght Gabryelle,

And gret me ffayr and seyd Ave,
 And ferther more to me gan telle
 God xulde be borne of my bode,
 The ffendys powsté ffor to ffelle,
 Thorwe the Holy Gost, as I wel se,
 Thus God in me wyl byde and dwelle.

Joseph. Now I thank God with speche and spelle,
 That evyr, Mary, I was weddyd to the.

Mary. It was the werk of God, as I ȝow telle,
 Now blyssyd be that Lord so purveyd for me.

XIII. THE VISIT TO ELIZABETH.

Maria. Butt, husband, of oo thyngs I pray ȝow most mekely,
I have knowyng that oure cosyn Elyȝabeth with childe is ;
That it please ȝow to go to here hastyly,

If owught we myth comforde here, it were to me blys.

Joseph. A ! Godys sake is she with childe, sche ?

Than wole here husband ȝakarye be mery.

In Montana they dwelle fer hens, so mot y the,

In the cety of Juda, I knowe it veryly ;

It is hens, I trowe, myles two and ffyfty,

We are like to be wary or we come at that same ;

I wole with a good wyl, blyssyd wyff Mary,—

Now go we forthe than in Goddys name.

Maria. Goth husband, thow it be to ȝow peyne,

This jurny I pray ȝow lete us go fast,

ffor I am schamfast of the pepyl to be seyne,

And namely of men, therof I am agast.

Pylgrymages and helpynges wolde be go in hast,

The more the body is peynyd, the more is the mede ;

Say ȝe ȝour devucionys, and I xal myn reast (?).

Now in this jurny God mote us spede !

Joseph. Amen ! Amen ! and evyr more ;

Lo ! wyff, lo ! how starkly I go before.

Et sic transient circa placeam.

Contemplacio. Sovereynes, undyrstondyth that kynge Davyd here

Ordeyned ffoure and twenty preatys of grett devucion,

In the temple of God after here let apere,

Thei weryd clepyd *summi sacerdotes* ffor her mynistracion.

And on was prynce of prestys havynge domynacyon,
Amonge whiche was an old prest clepyd ȝakarye,
And he had an old woman to his wyff of holy conversacion,
Whiche hyth Elizabeth, that nevyr had childe verylye.

In hese mynistracion the howre of incense,
The aungel Gabryel apperyd hym to,
That hese wyff xulde conseyve he ȝaff hym intelligence,
Hes juge, hes unwurthynes, and age not belevyd so.

The plage of dompnesse his lippis lappyd, lo !
Thei wenten hom and his wyff was conseyvenge ;
This concepcion Gabryel tolde oure lady to,
And in soth sone aftere that sage sche was sekynge.
And of her tweyners metyng
Here gynnyth the proces,
Now God be oure begynnyng,
And of my tonge I wole ses.

Joseph. A ! A ! wyff, in feyth I am wery,
Therfore I wole sytt downe and rest me ryght here.
Lo ! wyff, here is the house of ȝakary,
Wole ȝe I clepe Elyȝabed to ȝow to apere.

Maria. Nay, husband, and it plese ȝow I xal go ner,
Now the blyssyd Trynit  be in this hous !
A ! cosyn Elizabeth, swete modyr, what cher ?
ȝe grow grett, a ! my God ! how ȝe be gracyous.

Elizabeth. Anon as I herd of ȝow this holy gretynge,
Mekest mayden and the modyr of God, Mary,
Be ȝour breth the Holy Gost us was inspyrynge,
That the childe in my body enjoyd gretly,
And turnyd downe on his knes to oure God reverently,
Whom ȝe bere in your body this veryly I ken,
ffulfullyd with the Holy Gost thus lowde I cry,
Blyssyd be thou amonge alle women.

And blyssyd be the frute of thi wombe also,
Thou wurthyest virgyne and wyff that ever was wrought!
How is it that the modyr of God me xulde come to?
That wreeche of alle wrecchis, a whyght wers than nought!
And thou art blyssyd, that beleved veryly in thi thought,
That the wurde of God xulde profyte in the,
But how this blyssydnes abought was brought,
I cannot thynk nyn say how it myght be.
Maria. To the preysyng of God, cosyn, this seyd mut be,
Whan I sat in my lytyl hous onto God praynge,
Gabryel come and seyde to me, Ave!
Ther I conceyved God at my consentyng,
Parfyte God and parfyte man at onys beyng;
Than the aungel seyd ~~caw~~ ~~and~~ ~~the~~ ~~to~~ ~~the~~ ~~to~~ ~~the~~ ~~to~~ ~~the~~
That it was sex monethys syn your comynge;
This cawsyth my comynge, cosyn, sow to comfort and so.
Elisabeth. Blyssyd be ye, cosyn, ffor your hedyng comynge,
How I consevvyd I xal to sow say;
The aungel apperyd the howre of incensyng,
Seynge I xulde consevve, and hym thought nay.
Sethe ffor his mystrost he bath be dowme alway,
And thus of my concepcion I have sow sum.
Maria. ffor this holy psalme I begyane here this day,
Magnificat anima mea Dominum,
Et exultavit spiritus meus in Deo salutari meo.
Elisabeth. Be the Holy Gost with joye Goddyson is in the cum
That thi spyrte so injonyid the helth of thi God soy.
Maria. Quia respexit humilitatem ancille sue,
Ecce enim ex hoc beatam me dicent omnes generationes.
Elisabeth. ffor he beheld the lownes of hese hand maydes,
So ferforthe ffor that alle generacionys blysse sow in pes.
Maria. Quia fecit mihi magna qui potens est,
Et sanctum nomen ejus.
Elisabeth. ffor grett thynges he made and also myghtyest,
And ryght holy is the name of hym in us.

Maria. Et misericordia ejus a progenie in progenies,
Timentibus eum.

Elizabeth. 3a, the mercy of hym fro that kynde into the kynde
of pes,

ffor alle that hym drede now is he cum.

Maria. Fecit potentiam in brachio suo,
Disspersit superbos mente cordis sui.

Elizabeth. The pore in his ryght armē he hath mad so,
The prowde to dyspeyre and the thought of here hertys only.

Maria. Deposit potentes de sede,
Et exaltavit humiles.

Elizabeth. The prowde men fro heysetys put he,
And the lowly upon heyth in the sete of pes.

Maria. Esurientes implevit bonis,
Et divites dimisit inanes.

Elizabeth. Alle the pore and the nedy he fulfyllyth with
his goodys,

And the ryche he fellyth to voydnes.

Maria. Suscepit Israel puerum suum,
Recordatus est misericordiae suae.

Elizabeth. Israel for his childe up toke he to cum,
On his mercy to thynk ffor hese that be.

Maria. Sicut locutus est ad patres nostros,
Abraham et semini ejus in secula.

Elizabeth. As he spak here to oure forfaderys in clos,
Abraham and to alle hese sede of hym in this werd sa.

Maria. Gloria Patri et Filio
Et Spiritui Sancto.

Elizabeth. Presyng be to the Fadyr in hevyn lo !
The same to the Son here be so,

The Holy Gost also to ken !

Maria. Sicut erat in principio, et nunc, et semper,
Et in secula seculorum ! Amen.

Elizabeth. As it was in the begynnyng and now is and xal
be for evyr,

And in this werd in alle good werkys to abydyn then.

Maria. This psalme of proyhesye seyd betwen us tweyn,
 In hefne it is wretyn with aungellys hond,
 Evyr to be songe and also to be seyn,
 Every day amoneg us at oure evesong.

But, cosyn Ely;abed, I xal ȝow here kepe,
 And this thre monethis abide here now,
 Tyl ȝe han childe, to wasche, skore, and swepe,
 And in alle that I may to comforte ȝow.

Elizabeth. A ! ȝe modyr of God, ȝe shewe us here how
 We xulde be meke that wrecchis here be ;

Alle hefne and herthe wurchepp ȝow mow,
 That are trone and tabernakyl of the hy; Trinité.

Joseph. A ! how do ȝe, how do ȝe, ffadyr ȝacharye ?
 We ffalle ffast in age withowte othe ;

Why shake ȝe so your hed ? have ȝe the palsye ?

Why speke ȝe not, sere ? I trowe ȝe are not wroth.

Elizabeth. Nay, wys ffadyr Joseph, therto he were ful loth,
 It is the vesytation of God he may not speke veryly ;
 Lete us thank God therffor bothe,

He xal remedy it whan it plesyth his mercy.

Come and pray ȝow specialy ;
 I-wys ȝe are welcome, Mary ;
 ffor this comfortabelest comynge, good God, gramercy !

Joseph. Of ȝour disease thynkys no greff,

Thank God of al adversyté,
 ffor he wyl chastysse and repreff

The that he lovyth most hertyle.

Mary, I hold best that we go hens,

We have fer hom withowt fayl.

Maria. Al redy husband without defens,

I wyl werke be ȝour counsayl.

Cosyn, be ȝour leve and ȝour lycens,

For homward now us must travayl.

Of this refreshyng in ȝour presens,

God ȝeld ȝow that most may avayl.

Eliȝabeth. Now, cosynes bothe, Gow ȝow spede,
 And wete ȝow wele withowtyn mo,
 ȝour presens comfortyth me indede ;
 And therfore now am I ryght wo,
 That ȝe, my ffrendys and my kynrede,
 Thus sone now xul parte me fro :
 But I pray God he mote ȝow lede,
 In every place wher so ȝe go.

*Here Mary and Eliȝabet partyn, and Eliȝabeth goth
 to Zakarie, and seyth,*
 Good husband, ryse up, I beseke ȝow,
 And go we to the temple now fast
 To wurchep God with that we mow,
 And thank hym bothe, this is my cast
 Of the tyme that is comynge now ;
 ffor now is cum mercy, and venjauns is past :
 God wyl be born for mannys prow,
 To brynge us to blysse, that ever xal last.

Contemplacio. Lystenyth, sovereynys, here is a conclusyon,
 How the Ave was mad here is lernyd us ;
 The aungel seyd “ Ave, gratia plena, Dominus tecum,
 Benedicta tu in mulieribus.”
 Elyȝabeth seyd, “ Et benedictus fructus ventris tui.”
 Thus the chirche addyd Maria and Jhesus her :
 Who seyth oure ladyes sawtere dayly for a ȝer thus,
 He hath pardon ten thowsand and eyte hundryd ȝer.

Than ferther to oure matere to procede,
 Mary with Eliȝabeth abod ther styllle
 iij. monthys fully, as we rede,
 Thankynge God with hertly wylle.
 A ! Lord God, what hous was this on ?
 That these childeryn and here moderes to,

As Mary and Elizabeth, Jhesus and John,
And Joseph and Zakarye also.

And evyr oure lady abod stille thus,
Tyl John was of his modyr born,
And than zakarye spakid wiþ hym
That had be downe and his speches were lowe
He and Elizabeth prophesayed as follows
They mad *Benedictus* them before
And so *Magnificat*, and *Benedictus*,
fyrst in that place ther made work.

When alle was done, on eschday after the viii day
Toke here leve; þer after this in þe same day
At Elizabeth and at zakarie, and in þis place
And kyssyd John and gan hym blys.

Now most mekely we thank you of your pacyens,
And beeke you of your good supportacion,
If here hathe be seyd or don any inconvenyens,
We asygne it to your good deliberacion;
Besekynge to Cryetes precious passyon,
Conserve and rewards your hedyr comynge!
With Ave we begunne, and Ave is oure conclusyon,
Ave regine celorum to oure Lady we syngē.

XIV. THE TRIAL OF JOSEPH AND MARY.

Den. Avoyd, seres, and lete my lorde the buschop come,
And syt in the courte the lawes ffor to doo ;
And I xal gon in this place them, for to somowne,
Tho that ben in my book the court ȝe must com too.
I warne ȝow here alle abowte,
That I somown ȝow alle the rowte,
Loke ȝe fayl, for no dowte,
At the court to pere.

Bothe John Jurdon, and Geffrey Gyle,
Malkyn Mylkedoke, and fayr Mabyle,
Stevyn Sturdy, and Jak at the Style,
And Sawdyr Sadalere.

Thom Tynkere and Betrys Belle,
Peyrs Potter and Whatt at the Welle,
Symme Smalfeyth and Kate Kelle,
And Bertylmew the Bochere.

Kytt Cakelere and Colett Crane,
Gylle Fetyse and fayr Jane,
Powle Pewterere and Pernel Prane,
And Phelypp the good Flecchere.

Cok Crane and Davy Drydust,
Luce Lyere and Letyce Lytyltrust,
Miles the Myllere and Colle Crakecrust,
Bothe Bette the Bakere, and Robyn Rede.

And loke ȝe ryngeweles in ȝour purs,
ffor ellys ȝour cawse may sped the wurs,

Thow that ȝe slynge Goddys curs
 Evyn at myn hede, ffast com away.
 Bothe Boutyng the Browstere, and Sybyly Slynge,
 Megge Merywedyr and Sabyn Sprynge,
 Tyffany Twynkelere, fayle ffor nothynge,
 The courte xal be this day.

Hic intrabit pagentum de purgatione Mariae et Joseph.
Hic dicit primus detractor,

A ! A ! serys, God save ȝow alle,
 Here is a fayr pepyl in good ffay ;
 Good seres, telle me what men me calle,
 I trowe ȝe kannot be this day ;
 ȝitt I walke wide and many way,
 But ȝet ther I come I do no good,
 To reyse slawdyr is al my lay,
 Bakbytere is my brother of blood.

Dede he ought come hedyr in al this day,
 Now wolde God that he were here !
 And he my trewthe, I dare wel say,
 That yf we tweyn togedyr apere,
 More slawndyr we to xal arere,
 Within an howre thorweouth this town,
 Than evyr ther was this thowsand ȝere,
 And ellys I shrewe ȝow bothe up and downe.

Now be my trewthe I have a syght
 Evyn of my brother, lo ! where he is :
 Welcom, dere brother, my trowthe I plyght,
 ȝowre jentyl mowth let me now kys.
Secundus detractor. Gramercy, brother, so have I blys,
 I am ful glad we met this day.
Primus detractor. Ryght so am I, brothyr, i-wys,
 Meche gladder than I kan say.

But ȝitt, good brother, I ȝow pray,
Telle alle these pepyl what is ȝour name ;
ffor yf thei knew it, my lyf I lay,
They wole ȝow wurchep and speke gret fame.
Secundus detractor. I am Bakbytere, that spyllyth alle
game,
Bothe kyd and knowyn in many a place.
Primus detractor. Be my trowth I seyd the same,
And ȝet sum seyden thou xulde have evyl grace.
Secundus detractor. Herk, Reyse-sclaundyr, canst thou
owth telle
Of any newe thynge that wrought was late ?
Primus detractor. Within a shorte whyle a thynge befelle,
I trowe thou wylt lawh; ryght wel therate,
ffor be trowth, ryghtmekyl hate,
If it be wyst, therof wyl growe.
Secundus detractor. If I may reyse therwith debate,
I xal not spare the seyd to sowe.
Primus detractor. Syr, in the tempyl a mayd ther was,
Calde mayd Mary, the trewth to telle ;
Sche semyd so holy withinne that plas,
Men seyd sche was ffedde with holy aungelle.
Sche made a vow with man nevyr to melle,
But to leve chast and clene virgine ;
How evyr it be her wombe doth swelle,
And is as gret as thinne or myne.
Secundus detractor. ȝa ! that old shrewe Joseph, my
trowth I plyght,
Was so anameryd upon that mayd,
That of hyr bewtyé, whan he had syght,
He sesyd nat tylle had here asayd.
Primus detractor. A ! nay, nay, wel wers she hath hym
payd,
Sum fresche ȝonge galaunt she lovyth wel more,
That his leggys to here hath leyd,
And that doth greve the old man sore.

Secundus detractor. Be my trouthe, al may wel be,

ffor fresche and fayr she is to syght,

And suche a mersyl, as semyth me,

Wolde cause a jonge man to have delyght.

Primus detractor. Suche a jonge damessel of howte bryght,

And of schap so comely also,

Of hire tayle oftetyme be lyght,

And rygh tekyl undyr the too,

Secundus detractor. That olde eokelde was evyl begylyd,

To that fresche wenche whan he was wedde;

Now muse he faderyn anothyr manys chylde,

And with his swynke he xal be fedde.

Primus detractor. A jonge man may do more ehore in bedde

To a jonge wench, than may an olde;

That is the cawse suche lawe is ledde,

That many a man is a kokewolde.

Hic sedet episcopus Abizachar inter duos doctores, et audientes hanc defamacionem vocat ad se detrac-

tores, dicens,

Episcopus. Herke ȝe, felaways, why speke ȝe suche shame

Of that good virgyn, ffayr mayd Mary;

ȝe be acursyd so hire for to defame,

She that is of lyff so good and holy.

Of hire to speke suche velany,

ȝe make myn hert ful hevy of mood;

I charge ȝow sese of ȝoure fals cry,

ffor sche is sybbe of myn owyn blood.

Secundus detractor. Syb of thi kyn thow that she be,

Alle gret with chylde hire wombe doth swelle;

Do calle here hedyr, thiself xal se

That it is trewthe that I the telle.

Primus detractor. Sere, ffor ȝour sake I xal kepe cowncelle.

ȝow for to greve I am ryght loth ;
But lest, seres, lyst what seyth the belle,
Oure fayr mayd now gret with childe goth.

Primus doctor legis. Take good heed, seres, what ȝe doth say,

- Avyse ȝow wele what ȝe present ;
ȝyf this be fownd fals, anothyr day
Ful sore ȝe xal ȝour tale repent.

Secundus detractor. Sere, the mayd forsothe is good
and gent,

Bothe comely and gay, and a fayr wenche ;
And feetly with help sche can consent
To set a cekewolde on the hye benche.

Secundus doctor legis. ȝe be to besy of ȝour langage,
I hope to God ȝow fals to preve ;
It were gret rewthe she xulde so outrage,
Or with suche synne to myscheve.

Episcopus. This evy talys my hert doth greve,
Of hire to here suche fowle dalyawnce ;
If she be fowndyn in suche repreve,
She xal sore rewe here governawns.

Sym Somnere, in hast wend thou thi way,—

Byd Joseph and his wyff be name
At the coorte to appere this day,
Here hem to pourge of her defame.

Sey that I here of hem grett schame,
And that doth me gret hevynes ;
If thei be clene withowtyn blame,
Byd hem come hedyr and shew wyttnes.

Den. Alle redy, sere ; I xal hem calle,
Here at ȝour courte for to appere ;
And yf I may hem mete withalle,
I hope ryght sone thei xal ben here.

Awey, sires, lete me com nere,
 A man of wurchep here comyth to place,
 Of curtesy me semyth ȝe be to lere,
 Do of ȝour hodys with an evyl grace.
 Do me sum wurchep befor my face,
 Or be my trowthe I xal ȝow make,
 If that I rolle ȝow up in my race,
 ffor fere I xal do ȝour ars qwake.
 But ȝit sum mede and ȝe me take,
 I wyl withdrawe my gret rough toth,
 Gold or sylvyr I wyl not forsake,
 But evyn as alle somnores doth.

A! Joseph, good day, with thi ffayr spowse,
 My lorde the buschop hath for ȝow sent ;
 It is hym tolde that in thin house,
 A cockoldeis bowe is eche nyght bent.
 He that shett the bolt is lyke to be schent :—
 ffayre mayde, that tale ȝe kan best telle ;
 Now be ȝoure trowthe telle ȝour entent,
 Dede not the archere plese ȝow ryght welle ?
Maria. Of God in hevyn I take wytnes,
 That synful werk was nevyr my thought ;
 I am a mayd ȝit of pure clennes,
 Lyke as I was into this werd brought.
Den. Othyr wytnes xal non be sought,
 Thou art with childe, eche man may se ;
 I charge ȝow bothe ȝe tary nougth,
 But to the buschop com forth with me.
Joseph. To the buschop with ȝow we wende,
 Of oure purgacion have we no dowth.
Maria. Almyghty God xal be oure frende,
 Whan the trewthe is tryed owth.
Den. ȝa no this wyse excusyth here every scowte,

Whan here owyn synne hem doth defame ;
But lowly than thei gyn to lowth,
Whan thei be gylty and fowndyn in blame.

Therfore com forthe, cokewolde be name,
The busachop xal ȝour lyff appose ;
Com forth also, ȝe goodly dame,
A clene huswyff, as I suppose.
I xal ȝow tellyn, withowtyn glose,
And ȝe were myn withowtyn lak ;
I wolde eche day beachrewe ȝour nose,
And ȝe dede brynge me suche a pak.

My lord the buschop, here have I brought
This goodly copyl, at ȝour byddyng ;
And as me semyth as be here fraught,
“ffayr chylde, lullay,” sone must she syng.
Primus detractor. To here a credyl and ȝe wolde brynge,
ȝe myght save monye in here purse ;
Becawse she is ȝour cosyn ȝynge,
I pray ȝow, sere, lete her nevyr fare the wers.
Episcopus. Alas ! Mary, what hast thou wrought ?
I am aschamyd evyn for thi sake ;
How hast thou chaungyd thin holy thought ?
Dude old Joseph with strenght the take ?
Or hast thou chosyn another make,
By whom thou art thus brought in schame ?
Telle me who hath wrought this wrape ;—
How hast thou lost thi holy name ?
Maria. My name, I hope, is saff and sownde,
God to wytnes I am a mayd !
Of ffleschly lust and gostly wownde,
In dede nere thought I nevyr asayd.
Primus doctor legis. How xulde thi wombe thus be arayd,
So grettly swollyn as that it is ?

But if sum man the had ovyr-layd,
 Thi wombe xulde never be so gret i-wys.

Secundus doctor legis. Herke thou, Joseph, I am afryd
 That thou hast wrought this opyn synne ;
 This woman thou hast thus betrayd,

With gret flateringe or sum fals gynne.

Secundus detractor. Now be myn trowthe ye hyttes the
 pynne,

With that purpose in feyth I holde ;
 Telle now how thou thus dudyst wynne,

Or knowlyche thiself ffor a cockewold.

Joseph. Sche is for me a trewe clene mayde,

And I for hire am clene also ;

Of fflesschly synne I nevyr assayde,

Sythyn that sche was weddyd me to.

Episcopus. Thou xalt not schape from us zitt so ;

ffyrst thou xalte tellyn us another lay ;

Streyt to the awter thou xalt go,

The drynge of vengeawns ther to assay.

Here is the botel of Goddys vengeauns ;—

Thys drynk xal be now thi purgacion ;
 This hath suche vertu by Goddys ordenauns,

That what man drynk of this potacion,
 And gothe serteyn in processyon,

Here in this place this awtere abowth,
 If he be g lty, sum maculacion

Pleyn in his face xal shewe it owth.

Iff thou be gylty, telle us, lete se,
 Over Godys myght be not to bolde :

If thou presume and gylty be,

God thou dost greve many a folde.

Joseph. I am not gylty, as I fyrst tolde,
 Allemyghty God I take wytnes !

Episcopus. Than this drynke in hast thou holde,
And on processyon anon the dresse.

Hic Joseph bibit et septies circuivit altare dicens,
Joseph. This drynk I take with meke entent,
As I am gyltles, to God I pray,—
Lord ! as thou art omnypotente,
On me thou shewe the trowthe this day. (*Modo bibit.*)
About this awtere I take the way,
O gracyous God ! help thi servaunt,
As I am gyltles azen ȝon may,
Thin hand of mercy this tyme me graunt !

Den. This olde shrewe may not wele gon,
Longe he taryeth to go abowth ;
Lyfte up thi feet, sett forthe thi ton,
Or be my trewthe thou getyst a clowte !

Secundus detractor. Now, sere evyl Thedom, com to thi
snowte !

What heylyght thi leggys now to be lame ?
Thou dedyst hem put ryght freschly owte,
Whan thou dedyst play with ȝon ȝonge dame.

Primus detractor. I pray to God gyf hym myschawns,
Hese leggys here do folde for age ;
But with this damysel whan he dede dawns,
The olde charle had ryght gret corage.

Den. The shrewe was than sett in a dotage,
And had good lust that tyme to pleyn ;
ȝaff sche not ȝow cowdel to potage,
Whan ȝe had don, to conforte ȝour brayn ?

Joseph. A ! gracyous God, help me this tyde,
Ageyn this pepyl that me doth fame ;
As I nevyr more dede toche where syde,
This day help me fro werdly schame !

Abowte this awtere to kepe my fame,
 Vij. tymes I have gon rownd abowte ;
 If I be wurthy to suffyr blame,
 O ryghtful God, my synne shewe owughte.

Episcopus. Joseph, with hert thank God thi Lorde,
 Whos heyȝ mercy doth the excuse ;
 ffor thi purgacion we xal recorde,
 With hyre of synne thou dedyst never muse.
 But, Mary, thiself mayst not refuse ;
 Alle grett with chylde we se the stonde,
 What mystyr man dede the mysuse,
 Why hast thou synnyd ageyn thin husbonde ?

Maria. I trespassyd nevyr with erthely wyght ;
 Therof I hope, thorowe Goddys sonde,
 Here to be purgyd before ȝour syght,
 ffrom alle synne clene, lyke as myn husbonde.
 Take me the botel out of ȝour honde,
 Here xal I drynke beforne ȝour face ;
 Abowth this awtere than xal I fonde,
 Vij. tymes to go, by Godys grace.

Primus doctor legis. Se this bolde bysmare wolde presume,
 Ageyn God to preve his myght !
 Thow Goddys vengeauns hyre xuld consume,
 Sche wyl not telle hyre fals delyght.
 Thou art with chylde, we se in syght,
 To us thi wombe the doth accuse.
 Ther was nevyr woman ȝitt in suche plyght,
 That ffrom mankynde hyre kowde excuse.

Primus detractor. In ffeyth I suppose that this woman slepte
 Withowtyn alle coverte, whylle that it dede snowe,
 And a flake therof into hyre mowthe crepte,
 And therof the chylde in hyre wombe doth growe.

Secundus detractor. Than beware dame, for this is wel i-knowe
 Whan it is born, yf that the sunne shyne,
 It wyl turne to watyr ageyn, as I trowe,
 ffor snow onto watyr dothe evyr more reclyne.

Secundus doctor legis. With Goddys hyȝ myght, loke thou not
 jape,
 Of thi purgacion wel the avyse ;
 Yf thou be gylty, thou mayst not schape,
 Beware evyr of God, that ryghtful justyce.
 If God with vengeauns set on the his syse,
 Not only thou but alle thi kyn is schamyd ;
 Bettyn it is to telle the trewthe devyse,
 Than God for to greve and of him be gramyd.

Maria. I trostyn in his grace, I xal hym nevyr greve,
 His servaunt I am in worde, dede, and thought ;
 A mayd undefyled I hope he xal me preve,
 I pray ȝow lett me nouȝt.

Episcopus. Now be that good Lord, that alle this werd hath
 wrought,
 If God on the shewe ony manyr tokyn,
 Purgacion I trowe was nevyr so dere bowth,
 If I may on the in any wyse be wrokyn.

Holde here the botel and take a large draught,
 And abowth the awtere go thi processyon.

Marya. To God in this case my cawse I have be-taught,
 Lorde, thorwe thin helpe, I drynke of this potacyon.

Hic beata virgo bibit de potacione, et postea circuivit altare,
dicens,

God, as I nevyr knew of mannys maculacion,
 But evyr have lyved in trew virginité,
 Send me this day thin holy consolacion,
 That alle this fayr peple my clennes may se.

O gracyous God, as thou hast chose me,
 ffor to be thi modyr, of me to be born !
 Save thi tabernacle that clene is kepte for the,
 Whiche now am put at reperf and skorn.
 Gabryel me tolde with wordys he beforne,
 That ȝe of ȝour goodnes wold become my chylde ;
 Help now of ȝour hyȝness, my wurchep be not lorn,
 A ! dere sone, I pray ȝow, help ȝour modyr mylde.

Episcopus. Almyghty God, what may this mene,
 ffor alle the drynke of Goddynas potacyon,
 This woman with chylde is fayr and clene,
 Withowtyn fowle spotta, or maculacion.
 I cannat, be non ymagynacion,
 Preve hyre gylty and synful of lyff ;
 It shewit opynly, by here purgacion,
 Sche is clene mayde, bothe modyr and wyff !

Primus detractor. Be my fadyr ȝowle here is gret gyle,
 Because sche is syb of ȝour kynreed ;
 The drynk is chaungyd by sum fals wyle,
 That sche no shame xulde have this sted.
Episcopus. Becawse thou demyst that we do falshedde,
 And for thou dedyst hem fyret defame ;
 Thou xalt ryght here, magré thin heed,
 Befforn alle this pepyl, drynk of the same.

Primus detractor. Syr, in good ffeyth oo draught I pulle,
 If these to drynkernes have not alle spent.

Hic habet et conscientia dolorum in capite egredit, studicit,
 Out, out, alas ! what heylith my sculle,
 A ! myn heed with ffyre me thyngkhit in brent !
 Mercy, good Mary, I do me repent,
 Of my cursyd and ffals langage.

Maria. Now, God, Lord in hevyn omnipotent,
Of his grett mercy ȝour seknes aswage.

Episcopus. We alle on knees alle here on grownd;
Thou Goddys handmayd prayng for grace;
Alle cursyd langage and schame on sownd,
Good Mary, fforzeve us here in this place.

Maria. Now God forzeve ȝow alle ȝowre trespace,
And also forzeve ȝow alle defamacion
That ȝe have sayd, bothe more and lesse,
To myn hynderawnce and maculacion.

Episcopus. Now blyssyd virgyne, we thank ȝow alle
Of ȝoure good hert and gret pacyens;
We wyl go with ȝow hom to ȝour halle,
To do ȝow servys with hyȝ reverens.

Maria. I thank ȝow hertyly of ȝour benevolens,
Onto ȝour owyn hous I pray ȝow ȝe goo,
And take this pepyl hom with ȝow hens,
I am not dysposyd to passyn hens froo.

Episcopus. Than ffarewel, mayden and pure virgyne,
Farewel, trewe handmayd of God in blys!

We alle to ȝow lowly inclyne,
And take oure leve of ȝow, as wurthy is.
Maria. Allemyghty God, ȝour weys wysse,
ffor that hyȝ lord is most of myght,
He mote ȝow spede, that ȝe not mys,
In hevyn of hym to have a syght.

Joseph. Honouryd in hevyn be that hyȝ lorde,
Whos endles grace is so habundaunt,
That he doth shewe the trewe recorde
Of iche wyhgt that is his trewe seruaunt.
That Lord to wurchepe with hert plesaunt,
We bothe be bownd ryght on this place,

Whiche oure purgacyon us dyde graunt,
And prevyd us pure by hieȝ grace.

Maria. fforsothe, good spowse, I thank hym hyȝly,
Of his good grace ffor our purgacion !
Oure clennes is knowyn ful opynly,
Be vertu of his grett consolacion.

XV. THE BIRTH OF CHRIST.

Joseph. Lord, what travayl to man is wrought !

Rest in this werd behovyth hym non ;
Octavyan oure emperor sadly hath besought
Oure trybutehym to bere, ffolk must forth ichon,
It is cryed in every bourgh and cety be name ;
I that am a pore tymbre wryth, born of the blood of
Davyd,

The emperores comawndement I must holde with,
And ellys I were to blame.

Now, my wyff Mary, what sey þe to this ?

For sekyr, nedys I must fforth wende
Onto the cyté of Bedleem, ffer hens i-wys ;—
Thus to labore I must my body bende.

Maria. Myn husband and my spowse, with ȝow wyl I
wende,

A syght of that cyté ffayn wolde I se ;
If I myght of myn alye ony ther ffynde,
It wold be grett joye onto me.

Joseph. My spowse, þe be with childe, I fere ȝow to kary,
ffor me semyth it were werkys wylde ;
But ȝow to plese ryght ffayn wold I,
ȝitt women benethe to greve whan thei be with childe.

Now latt us fforth wende as ffast as we may,

And almyghty God sped us in oure jurnay !

Maria. A ! my swete husband, wolde ȝe telle to me,
What tre is ȝon standynge upon ȝon hylle ?

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Joseph. fflorethe, Mary, it is clepyd a chery tre ;
In tyme of zere ze myght ffede ȝow theron ȝour ffylle.

Maria. Turne ageyn, husband, and behold ȝon tre,
How that it blomyght now so swetly.

Joseph. Cum on, Mary, that we worn at ȝon cytē ;
Or ellis we may be blamyd, I telle ȝow lythly.

Maria. Now, my spowse, I pray ȝow to behold,
How the cheryes growyn upon ȝon tre ;

ffor to have therof ryght ffayn I wold,

And it plesyd ȝow to labore so meche for me.

Joseph. ȝour desyre to ȝfulfylle I xal assay sekyrly,

Ow to plucke ȝow of these cherries ; it is a werk wykde,

ffor the tre is so hyz it wol not be lyghtly,

Therfore lete hym pluk ȝow cheryes begatt ȝow with child.

Maria. Now, good Lord, I pray the graunt me this boun,

To have of these cherries, and it be ȝour wylle :

Now, I thank it God, this tre bowyth to me downe !

I may now gaderyn anowe, and etyn my ffylle.

Joseph. Ow, I know weyl I have offendyd my God in

Trinity,

Spekyng to my spowse these unkynde wurdys ;

ffor now I believe wel it may non other be,

But that my spowse beryght the kyngys son of blys ;

He help us now at oure nede !

Of the kynrede of Jesse worthely were ze bore,

Kynges and patryarkys ȝow beffore,

Alle these wurthy of ȝour kynred wore,

As clerkys in story rede.

Maria. Now, grameroy, husband, for ȝour report !

In oure weys wysely late us forth wende ;

The fadyr allemyghty he be oure comfort !

The Holy Gost gloriouys he be oure frende !

Joseph. Heyl, wurcheþful sere, and good day !

A ceteceyn of this cytē ze sema to be ;

Of herborwe ffor spowse and me I ȝow pray,
ffor trewly this woman is fful weré,

And fayn at reste, sere, wold she be ;

We wolde ffulffylle the byddynge of oure emperoure,
ffor to pay trybute, as ryght is oure,
And to kepe oureselfe ffrom dolowre,

We are come to this cyté.

Cives. Sere, ostage in this towne know I non,

Thin wyff and thou in for to slepe ;

This ceté is besett with pepyl every won,

And ȝett thei ly withowte fful every strete.

Withinne no walle, man, comyst thou nowth,

Be thou onys withinne the cyté gate ;

On ethys in the strete a place may be sowth,

Theron to reste, withowte debate.

Joseph. Nay, sere, debate that wyl I nowth ;

Alle suche thyngys passyn my powere :

But ȝitt my care and alle my thought

Is for Mary, my derlynge dere.

A ! swete wyff, what xal we do ?

Wher xal we logge this nyght ?

Onto the ffadyr of heffne pray we so,

Us to kepe ffrom every wykkyd whyt.

Cives. Good man, o word I wyl the sey,

If thou wylt do by the counsel of me ;

ȝondyr is an hous of haras that stant be the wey,

Amonge the bestys herboryd may ȝe be.

Maria. Now the fadyr of hefne he mut ȝow ȝelde !

His sone in my wombe forsothe he is ;

He kepe the and thi good be fryth and ffeld'e !

Go we hens, husband, for now tyme it is.

But herk now, good husband, a newe relacyon,

Whiche in myself I know ryght welle ;

Cryst in me hath take incarnation,
Sone wele be borne, the trowthe I fele.

In this pore logge my chawmere I take,
Here for to abyde the blyasyd byrthe
Of hym that alle this werd dude make,—
Betwyn myn sydes I fele he styrthe.

Joseph. God be thin help, spowise, it swemyth me sore,
Thus febyly loggyd and in so pore degré,
Goddys sone amonge bestys ffor to be bore ;
His woundyr werkys ffulfyllyd must be !

In an hous that is desolat, withowty any walle,
ffyer nor wood non here is.

Maria. Joseph, myn husband, abydyn here I xal,
ffor here wyl be born the kynges sone of blys !

Joseph. Now, jentyll wyff, be of good myrthe,
And if ȝe wyl owght have, telle me what ȝe thynk ;
I xal not spare for schep nor derthe,—
Now telle me ȝour lust of mete and drynk.

Maria. ffor mete and drynk lust I ryght nowth,
Allemygfty God my fode xal be !

Now that I am in chawinere brought,
I hope ryght welle my chylde to se.

Therfore husband, of ȝour honesté,
Avoyd ȝow hens out of this place ;
And I alone, with humylité,
Here xal abyde Goddys hyȝ grace.

Joseph. Alleredy, wyff, ȝow for to plese
I wyl go hens out of ȝour way ;
And seke sum mydwyvys ȝow for to ese,
Whan that ȝe travayle of childe this day.
ffarewelle, trewe wyff, and also clene may,
God be ȝour conforte in Trinyté !

Maria. To God in hevyn for ȝow I pray,
He ȝow preserve wherso ȝe be !

Hic dum Joseph est absens parit Maria filium unigenitum.

Joseph. Now God, of whom comythe alle releffe,
And as alle grace in the is grownde,
So save my wyff from hurt and greffe,
Tyl I sum mydwyvys for here have fownde !
Travelynge women in care be bownde,
With grete throwys whan thei do grone ;
God, helpe my wyff that sche not swownde !
I am ful sory sche is alone.

It is not convenient a man to be
Ther women gon in travalyng ;
Wherfore sum mydwyff ffayn wold I se,
My wyff to helpe that is so ȝenge.
ȝelomy. Why makyst thou man suche mornyng ?
Telle me sumdele of ȝour gret mone.

Joseph. My wyf is now in gret longynge,
Travelyng of chylde, and is alone :
ffor Godys love that sytt in trone,
As ȝe, mydwyvys, that kan ȝour good,
Help my ȝonge spowse in hast anone,—
I drede me sore of that fayr food.

Salome. Be of good chere and of glad mood,
We ij. mydwyvys with the wylle go ;
Ther was nevyr woman in suche plyght stood,
But we were redy here help to do.

My name is Salomee, alle men me knowe
ffor a mydwyff of wurthy fame ;
Whan women travayl, grace doth growe,
Ther as I come I had nevyr shame.
ȝelomye. And I am ȝelomye, men knowe my name ;
We tweyn with the wyl go togedyr,

And help thi wyff fro hurt and grame ;
 Come forthe, Joseph, go we streythe thedyr.
Joseph. I thank ȝow, damys, ȝe comferte my lyff,
 Strete to my spowse walke we the way.
In this pore logge lyght Mary my wyff ;
 Hyre for to comferte, gode frendys, assay.
Salome. We dare not entre this logge in fay,
 Ther is therin so gret bryghtnes,--
Mone be nyght nor sunne be day
 Shone nevyr so clere in ther lyghtnesses.
ȝelomye. Into this hous dare I not gon,
 The woundyrffulle lyght doth me affray.
Joseph. Than wyl myself gon in alon,
 And chere my wyff, if that I may ;
Alle heyl, maydon and wyff, I say !
 How dost thou fare ? telle me thi chere !
The for to comferte in gesyne this day,
 Tweyn gode mydwyvis I have brought here.
The for to helpe that art in harde bonde,
 ȝelomye and Salomee be come with me,--
 ffor dowte of drede withowte thei do stond,
 And dare not come in for lyght that they se.

Hic Maria subridendo dicat, Maria.

Maria. The myght of the Godhede in his magesté
 Wyl not be hyd now at this whyle ;
 The chylde that is born wyl preve his modyr ffe,
 A very clene mayde, and therfore I smyle.
Joseph. Why do ȝe lawghe, wyff ? ȝe be to blame ;
 I pray ȝow, spowse, do no more so ;
 In happ the mydwyvys wyl take it to graine,
 And at ȝour nede helpe wele non do.
Iff ȝe have nede of mydwyvys, lo !
 Peraventure thei wyl gon hens :

Therfor be sad and *þe* may so,
 And wynnyth alle the mydwyvis good diligens.
Maria. Husband, I pray *þow* dysplese *þow* nowth,
 Thow that I lawghe and gret joye have ;
 Here is the chylde this werde hath wrought,
 Born now of me, that alle thynge xal save.
Joseph. I aske *þow* grace, for I dyde rave !
 O gracyous childe, I aske mercy !
 As thou art Lord and I but knave,
 ffor~~þe~~eve me now my gret foly !

Alas ! mydwyvis, what have I seyd ?
 I pray *þow* come to us more nere ;
 ffor here I fynde my wyff a mayd,
 And in here arme a chylde hath here.
 Bothe mayd and modyr sche is in ffere,
 That God wole have may nevyr more fayle ;
 Modyr on erthe was nevyr non cler,
 Withowth sche had in byrthe travayle.
þelomy. In byrth travayle muste sche nedys have,
 Or ellys no chylde of here is born.
Joseph. I pray *þow*, dame, and *þe* vowchesave,
 Com se the chylde my wyff beforne.
Salome. Grete God be in this place !
 Swete systyr, how fare *þe* ?
Maria. I thank the fadyr of his hy³ grace,
 His owyn son and my chylde here *þe* may se.
þelomye. Alle heyl, Mary, and ryght good morn !
 Who was mydwyfe of this ffayr chylde ?
Maria. He that nothyng wyl have forlorne
 Sent me this babe, and I mayde mylde.
þelomye. With honde lete me now towche and fele,
 Yf *þe* have nede of medycyne ;
 I xal *þow* conforte and helpe ryght wele,
 As other women, yf *þe* have pyne.

Maria. Of the fayr byrthe that here is myn,

Pray me nowt gertynge fele I ryght non !

I am cleare mayde and pure virgyn,

Leet with your hand yosself alone.

Hec pulpit galwaye hasten virgynnes, dicens,

galway. O mynglistable God, have mercy on me !

A swervyng that newyr was herd befor !

Here oppynly I fale and se

*A fayr chylde of a maydon is borne,
And nedyth no waciynge, as other don,—*

*Ful clene and pure forsethe is he ;
Withoutyn spott or oþer polacyon,
His modyr nolt herte of virgynite !*

Coom here, gode systyr Salome,

Beholde the brestys of this clene mayd,

ful of fayr mylke how that thei be,

*And hyre chylde clene, as I fyrt sayd ;
As other ben nowth fowle arayd,*

*But clene and pure, bothe modyr and chylde ;
Of this matyr I am dysmayd*

To se them bothe thus undefyled.

Salome. It is not trewe ; it may nevyr be

That both be clene, I cannot beleve :

A maydes milke never man dyde se,

Ne woman bery chylde withoute grett greve.

I xal nevyr trowe it, but I it preve,

With hand towchynge but I assay ;

In my conscience it may nevyr cleve,

The sche hath chylde and is a may.

Maria. Now for to putt clene out of dowth,

Towche with your hand and wale assay :

Wysely ransake and trye the trewthe owth,

Whethyr I be fowlyd, or a clene may.

*Hic tangit Salomee Marie, et cum arescerit manus ejus
verando, et, quasi flendo, dicit,*
Salomee. Alas ! alas ! and weleawaye !
 ffor my grett dowth and fals beleve,
 Myne hand is ded and drye as claye !
 My fals untrost hath wrought myscheve !

Alas ! the tyme that I was born,
 Thus to offende azens Goddys myght !
 Myn handys power is now alle lorn,
 Styff as a stykke and may nowth plyght.
 ffor I dede tempte this mayde so bryght,
 And helde azens here pure clennes,
 In grett myscheff now am I pyght :
 Alas ! alas ! ffor my lewdnes.

O lord of myght ! thou knowyst the trowthe,
 That I have evyr had dred of the ;
 On every power wryght evyr I have rowthe,
 And ȝove hem almes for love of the.
 Bothe wyff and wedowe that askyght for the,
 And frendles chylderyn that haddyn grett nede,
 I dude them cure and alle for the,
 And toke no rewarde of them nor mede.

Now as a wrecche ffor fals beleve,
 That I shewyd in temptynge this mayde,
 My hand is ded and doth me greve !
 Alas ! that evyr I here assyde.
Angelus. Woman, thi sorwe to have delayde,
 Wurc hep that childe that ther is born :
 Towche the clothis ther he is layde,
 ffor he xal save alle that is lorn !
Salomee. O gloryous chylde, and kynge of blysse !
 I aske ȝow mercy for my trespace ;

I knowlege my synne, I demyd amys ;
O blyssyd babe, grawnt me sum graca !
Of ȝow, mayde, also here in this place,
I aske mercy, knelynge on kne ;
Moste holy mayde, grawnt me solace,
Sum wurdre of conforte sey now to me.

Maria. As Goddys aungel to ȝow dede telle,
My chylde is medecyn ffor every sor ;
Towche his clothis be my cowncelle,—
ȝowre hand ful sone he wyl restor.

Hic Salomee tangit fimbriam Christi, dicens,

Salomee. A ! now blyssyd be this chylde evermore—
The sone of God forsothe he is !
Hath helyd myn hand, that was forlore
Thorwe ffals beleve and demynge amys.
In every place I xal telle this,
Of a clene mayde that God is born :
And in oure lyknes God now clad is,
Mankend to save that was forlorn.
His modyr a mayde as sche was beforne,
Natt fowle pollutyd, as other women be ;
But fayr and fresche, as rose on thorn,
Lely wyte clene with pure virgynyte.

Of this blyssyd babe my leve now do I take,
And also of ȝow, hyȝ modyr of blysse !
Of this grett meracle more knowlege to make,
I xal go telle it in iche place i-wys.
Maria. ffarewel, good dame, and God ȝour wey wyse,
In all ȝour jurnay God be ȝourspede ;
And of his hyȝ mercy that Lord so ȝow blysse,
That ȝe nevyr offende more in word, thought, nor dede.
ȝelosity. And I also do take my leve here,
Of alle this blyssyd good company ;

Praynge ȝour grace, bothe fere and nere ;
On us to sped ȝour endles mercy.

Joseph. The blyssyng of that Lord that is most myghty,
Mote sprede on ȝow in every place,
Of alle ȝour enmyes to have the victory,
God that best may grawnt ȝow his grace ! *Amen.*

XVI. THE ADORATION OF THE SHEPHERDS.

Angelus ad pastores dicit, “Gloria in excelsis Deo.”

Joye to God that sytt in hevyn,
And pes to man on erthe grownde !
A chylde is born benethe the levyn,
Thurwe hym many ffolke xul be unbownde.

Sacramentys ther xul be vij.,
Wonnyn thorowe that childys wounde ;
Therfore I synge a joyful stevene,
The flowre of frenchep now is founde !

God that wonyght on hyȝ,
He is gloryed mannys gost to wynne,
He hath sent salve to mannys synne,
Pes is comyn to mannys kynne,

Thorwe Goddys hiȝe wysdam I saye.

Primus Pastor. Maunfras, Maunfras, felawe myn,
I saw a grett lyght with bryght shyne,
ȝit saw I nevyr so mervely asyne,

Shapyn upon the skyes.

It is bryghtere than the sunne bem,
It comyth ryght over alle this rem,
Evyn above Bedleem,

I saw it brenne thryes !

Secundus Pastor. Thu art my brother Boosras,
I have beholdyn the same pas,
I trowe it is tokenyng of gras,

That shynynge shewyght beforne !

Balaam spak in prophesye,
A lyght xuld shyne upon the skye,
Whan a chylde of a mayd Marye
In Bedleem were i-born.

Tertius Pastor. Thow I make lytyl noyse of this,
I am an herde man that hattyht sayyng amyce,
I herde spekyng of a chylde of blyce,
Of Moyses in his lawe.

Of a mayd a child xuld be borne,
On a tre he xuld be torn,
Delyver folkys that arn forlorn,—
The chylde xulde be slawe.

Primus pastor. Balaam spake in prophecie,
Out of Jacob xuld shyne a skye,
Many ffolke he xulde bye
With his bryght blood.

Be that bryght blod that he xulde blede,
He xal us brynge fro the develys drede,
As a duke most dowty in dede,
Thorwe his dethe on rode.

Secundus Pastor. Amos spak with mylde methe,
A frute swettere than bawmys brethe,
His dethe xulde slen owre sowlys dethe,
And drawe us alle from helle.

Therfore suche lyght goth beforne,
In tokyn that the childe is born,
Whiche xal save that is forlorn,—
As prophetys gonnes spelle.

Tertius pastor. Danyel the prophete thus gan speke,
Wyse God from woo us wreke,
Thi bryght hevyn thou to-breke,
And medele the with a mayde.

This prophecye is now spad,
Cryst in our kende is clad,
Therfore mankend may be glad,
As prophetes beforne han seyd.

“Gloria in excelsis deo,” Cantant.

Primus Pastor. Ey, ey ! this was a wondyr note,
That was now songyn above the sky !

I have that songe, ful wele I wote,
Thei songe gle glo glory.

Secundus Pastor. Nay, so mot y the, so was it nowth,
I have that songe ful wele I num,
In my wytt weyl it is wrought :—
It was gle glo glas glass.

Tertius Pastor. The songe me thought it was glory ;
And aftyrwarde he seyd us to,—
Ther is a chylde born xal be a prynce myghty,
ffor to seke that chylde I rede we go.
Primus Pastor. The prophecye of Boosdras is spedly sped ;
Now leyke we hens, as that lyght us led :
Myght we se onys that bryght on bed,
Oure sorow it wolde unbynde.

We xulde shadyr for no shoure,
Buske us hens to Bedleem boure,
To se that fayr fresche flowre,
The mayde mylde in mynde.

Secundus Pastor. Lete us ffolwe with alle oure myght,
With songe and myrthe we xul us dyght,
And wurchep with joye that wurthy wyght,
That Lord is of mankynne.

Lete us go fforthe fast on hye,
And honowre that babe wurthylye,
With merthe, songe, and melodye ;
Have do ! this songe begynne !

Tunc pastores cantabunt “Stella cæli extirpavit.”
Quo facto, ibunt ad querendum Christum.

Primus Pastor. Heyle floure of floures, fayrest i-fownde !
Heyle, perle peerles, prime rose of prise !
Heyl, blome on bedde ! we xul be unbownde
With thi blody woundys and werkys fulle wyse.

Heyl, God grettest, I grete the on grownde !

The gredy devyl xal grone grysl as a gryse,
Whan thou wynnyst this worlde with thi wyde wounde,
And puttyst man to paradys with plenty of prys ;
To love the is my delyte.

Heyl, floure and fre !

Lyght from the Trynyté !

Heyl, blyssyd mote thou be !

Heyl, mayden, fayrest in syght !

Secundus Pastor. Heyl, floure ovyr ffleur fowndyn in fryght !

Heyl, Cryst, kynde in oure kyth !

Heyl, werker of wele to wonyn us wyth !

Heyl wynner i-wys !

Heyl, fformere and ffrende !

Heyl, ffellere of the fende !

Heyl, clad in oure kende !

Heyl, prince of paradys !

Tertius pastor. Heyl, Lord over lordys, that lyggyst ful
lowe !

Heyl, kynge ovyr kynges thi kynrede to knowe !

Heyl, comely knyth the devyl to overthrowe !

Heyl, flowre of alle !

Heyl, werkere to wynne

Bodyes bowndyn in synne !

Heyl, in a bestys bynne,

Be-stad in a stalle !

Joseph. Herdys on hylle,

Bethe not styllie,

But seyth ȝour wylle,

To many a man ;

How God is born,

This mery morn,

That is forlorn

Fyndyn he can.

Secundus Pastor. We xulle telle,

Be dale and hylle,

How harwere of helle
 Was born this nyght,
 Myrthis to melle,
 And fendys to quelle,
 That were so felle
 Aȝens his ryght.

Secundus Pastor. ffarewel, babe and barne of blys !
 ffarewel, Lord that lovely is !

The to wurchep thi feet I kys ;
 On knes to the I falle.

The to wurchepe I falle on kne,
 Alle this werd may joye of the !

Now farewel, Lord of grett pouste !
 ȝa, farewel, kynge of alle.

Tertius Pastor. Thow I be the last that take my leve,
 ȝit fayre mullynge, take it nat at no greve ;
 Now, fayre babe, wele mut thou cheve !

fayr chylde, now have good day .

ffareweyl, myn owyn dere derlyng :
 I-wys thou art a ryght fayr thyng !
 ffarewel, my Lorde and my swetyng !

ffarewel, born in pore aray !

Maria. Now, ȝe herdmen, wel mote ȝe be,
 ffor ȝoure omage and ȝour syngynge :
 My sone xal aqwyte ȝow in hefne se,
 And ȝeve ȝow alle ryght good hendynge ! *Amen.*

XVII. ADORATION OF THE MAGI.

Herode. As a lord in ryalté in non regyon so ryche,
And rulere of alle remys, I ryde in ryal aray ;
Ther is no lord of lond in lordchep to me lyche,
Non lofflyere, non lofsumere,—evyr lestyng is my lay :
Of bewté and of boldnes I bere evermore the belle ;
Of mayn and of myght I master every man ;
I dynge with my dowtynes the devyl down to helle,
ffor bothe of hevyn and of herthe I am kynge sertayn.

I am the comelyeste kynge clad in gleteringe golde,
ȝa, and the semelyeste syre that may bestryde a stede ;
I welde att my wylle alle wyghtes upon molde,—
ȝa, and wurthely I am wrappyd in a wurthy wede.
ȝe knyghtes so comely, bothe curteys and kene,
To my paleys wyl I passe, fulle prest I ȝow plyth ;
ȝe dukys so dowty, ffolwe me be-dene
Onto my ryal paleys, the wey lyth ful ryght.

Wyghtly fro my stede I skyppe down in hast,—
To myn heyz hallys I haste me in my way ;
ȝe mynstrelle of myrthe, blowe up a good blast,
Whylle I go to chawmere and chaunge myn array.
Primus Rex. Heyl be the kynges tweyne,
fferre rydyng out of ȝour regne !
Me thynkyth be ȝour presentes seyne,
ȝe sekyn oure Savyour.

ffro Saba have I folwyd fferre
The glemynge of ȝon gay sterre ;
A chyldys blood xal bye us dere,
That ther is born in bestes boure.

My name is kynge Baltazar,
Of prophetys speche I am ware,
Therfore a fferre wey I fare,
A maydenys childe to seche.
ffor he made man of the moolde,
And is kynge of hevyn holde,—
I wyl hym offere the rede golde,
As reson wyl me teche.

Secundus Rex. Melchijar that my name is kydde,
In hote love myn herte is hydde,
To the blosme upon his bedde
Born by bestes bynne.
In Tarys I am kynge with crowne,
By bankys and brymmys browne,
I have travaylid by many a towne,
My Lordys love to wynne.

I seke hym with ensens sote,
Of alle prestys he xall be rote,
His bryght blood xal be oure bote,
To bryng us out of bonde.
The childe xal be chosyn a preste,
In all vertuys fflownden meste ;
Beforn his faderes fayr breste
Ensens he xal up sende.

Tercius rex. In Ypotan and Archage
I am kynge knowyn in kage,

To seke a childe of semlant age
 I have faryn ryght fferre.

Jasper is my name knowyn,
 In many countres that are myn owyn,
 Thorwe byttyr blastys that gyn blowyn,
 I stryke aftere the sterre.

I brynge myrre to my present,
 A byttyr lycour verament,
 ffor he xal suffyr byttyr dent,
 In a maydonys flesche is clad.

On byttyr tre he xal be bent,
 Man and God omnypotent,
 With byttyr betynge his fflesche be rent,
 Tyl alle his blood be bledde.

Herod. Now I regne lyk a kynge areyd ful ryche,
 Rollyd in ryngges and robys of array ;
 Dukys with dentys I dryve into the dyche,
 My dedys be ful dowty demyd be day.
 I xalle marryn tho men that belevyn amysse,
 And there in sette there sacramentes are I say ;
 Theris no lorde in thiswerde that lokygh me lykei-wysse
 ffor to lame herytykk of the lesse lay.

I am jolyere than the jay,
 Stronge thevys to steke,
 That wele oure lawys breke,
 On the wrecchis I wylle be wreke,
 And hont hem undyr hay.

In kyrtyl of cammaka kynge am I cladde,
 Cruel and curryd in myn crowne knowe ;
 I sytt here ondyr Sesar in my sette sadde,
 Sorwyn to sottys suche sede wytt I sowe.

Boys now bliberyn bestyng of a baren body, 36
 In Bedlam is born be bestye, such a boit is blowe;
 I xal proue that paddok and provyn bym on a poole,
 Scheldys and sperys shallis I there sweep. 37
 My knyghtes xalle rydyn on thrawwe, 38
 Knowe and chyldryn flir to quelle; 39
 Be Mahound, dyng ne duke of helle,
 Sowre doth his lyff xalle sellie, 40
 Suche thretis woldis me overthrawwe. 41

Styward boide,
 Walkē thou on mowide,
 And wysely beholde
 Alle abowte;
 Iff any thyngē
 Shuld greve the kynge,
 Brynge me tydydge,
 If there be ony dowte.

Senescallus. Lord, kynge in crowne,
 I go fro towne,
 By bankys browne
 I wylle abyde;
 And with erys lyste,
 Est and west,
 If any geste
 On grownde gynnyth glyde.

Tunc ibit senescallus et obviabit tribus regibus et dicit eis
 Kynges iij.,
 Undyr this tre,
 In this countré
 Why wylle þe abyde?
 Herowde is kynge
 this wonyngē,

Onto his dwellynge
Now xul ȝe glyde.

Primus Rex. Nowe lede us alle
To the kynges halle,
How it befalle,
We pray to the.

Wyttys to wete
He may us pete,
In fleshe be glete,
Godys frute fre.

Senescallus. ffolwith in stownde
Upon this grownde,
To the castel rownde,
I xal ȝow teche
Were kynge wonyt wyde,
Up in this tyde,
In pompe and prude,
His myght gynnyth reche.

Sere kyng in trone,
Here comyth anone
By strete and stone
Kynges thre.

They bere present,—
What thei have ment,
Ne whedyr they arn bent,
I cannot se.

Herodes rex. I xal hem crave
What they have ;
Iff they rave,
Or waxyn wood,
I xal hem reve

Here wytty's deve,
Here hedys cleve,
And schedyn here blood.

Primus rex. Heyl be thou kynge in kage ful hye,
Heyl, we nyghe thin halle ryght nye !
Knowyst thou ought that chylde slye

He is born here abowth ?

He is born of a mayd ȝynge,
He xal be kynge over every kynge,
We go to seke that lovely thynge,—
To hym ffayn wolde I lowth.

Secundus rex. Balaam spake in prophecye,
A sterre xulde ful lovelye
Lythtyn upon mayd Marye,
Comyn of Jacobys kynne.

The childe is born, and lythe here by,
Blomyd in a madenys body,
A sterre hath strekyn upon the sky
And ledde us fayr be fenne.

Tertius rex. The sterre hath ledde us out of the Est,
To seke a baroun born best;
He xal be kynge of myghtes mest,
As prophecy gynnyth spelle.

We be kynges in wey wary ;
Syr kynge, ffor thi curtesy,
Telle us to that childe so lovely,
In what towne gynnyth he dwelle.

Herodes rex. ȝe thre kynges rekenyd be rowe,
Ley now downe ȝour wurdys lowe,
Suche a carpynge is unknowe,
Onrekenyd in my regne.

I am a kynge of hyȝ degré,
 Ther xal non ben above me,
 I have florens and fryhthis fre,
 Parkys and powndes pleyne.

But goth to fynde that ȝe seche,
 And yf ȝe knowe suche a leche,
 And ȝe hym fynde, I ȝow beseche,
 Comyth aȝen be me.

And I xal be bothe blythe and do bowne,
 That alle worchep to hym be done,
 With reverens I xal seke hym sone,
 And honor hym on kne.

And, therfore, kynges, I ȝow pray,
 Whan ȝe have don ȝour jurnay ;
 Come aȝen this same way,
 The trewthe to me to telle.

Come and telle me as ȝe spede,
 And I xal qwyte ryght wel ȝour mede,
 With gold and tresour and ryche wede,
 With furres ryche and wurth pelle.

Primus Rex. Kynge have good day,
 I go my way,
 To seche
 Lord of myght,—
 He xal be ryght
 Oure leche.

Secundus Rex. Kynge fful sterne,
 Be felde and ferne,
 I goo
 To sekyn a kynge,—
 He takyth wonynge
 In woo.

Tertius Rex. If we hym finde,
 Oure kynge ful kynde,
 Be a may,
 ffrom kynge and qwen,
 We comyn aȝen,
 This day.

Transient.

Herodes Rex. A ! fy, fy, on talys that I have ben tolde,
 Here beforne my cruel kne ;
 How xulde a barn wax so bolde,
 Be bestys yf he born be ?
 He is yong and I am olde,
 An hardy kyng of hye degré ;
 This daye tho kyngges xal be kold,
 If they cum ageyne be me.

My goddes I xalle upreyse !

A derke devylle with falsnese, I saye,
 Shalle cast a myst in the kyngges eye,
 Be bankes and be dalya drey,
 That be derk thei xalle cum this weyes.

Primus Rex. Go we to sek owr lorde and our lech,
 Yon stere wille us teche the weyis ful sone,
 To save us from myschyff God I here beseech,
 Onto his joyn that we may rech,—
 I pray hem of this bone !

Tunc ibunt reges cum muneribus ad Jherusalem et primus rex dicit,

Heyle be thou, kyng cold clade !
 Heylle, with maydynys mylk fade !
 Heylle, I cum to the with gold glade,
 As wese wrytyng bere it record.
 Golde is the rycheaste metalle,
 And to weryng most ryalle,

Gold I gyff the in this halle,
And know the for my Lorde.

Secundus rex. Lorde, I knele upon my kne ;
Sote encence I offere to the,
Thow xalte be the fyrst of hyȝ degré,
None so mekelle of myght !

In Goddes howse, as men xalle se,
Thow xalt honor the Trynité,
Iij. personys in oon Gode free,
And alle oo lord of myght !

Tertius Rex. Lorde, I knele downe be thy bede,
In maydyncs flesche thou arte hede,
Thy name xal be wyde rede,
And kyng over alle kynges.

Byttyr myre to the I brynge,
ffor byttyr dentes on the thei xalle dyng,
And byttyr deth xalle be thi endyng,
And therfor I make mornyng.

Maria. Kyngges kynde,
ffrome the fende
God ȝow defende !
Homwarde ȝe wende,
And to your places ȝe lende,
That ȝe xulde tende.

Primus rex. Now have we the place fownde,
To Herode go we this stownde,
With owr wordes we were bownde,
That we xulde cum ageyne.

Go we a pace and sey owr speche,
ffor we have fownde our Lorde and leche ;
Alle the truth we wylle hem teche,
How the kyng is borne of a quene.

Secundus Rex. Myn hede is hevy as lympe of leede,
 But yf I slepe, I am adrede
 My witt xalle fare the worse ;
 I wax hevy in lyme and flanke,
 Downe I ley me upone this banke,
 Under this bryght sterre i-wys.

Tertius Rex. Brother, I must lye the bye,
 I will go never over this styte
 Tylle I have a slepe.
 The yong kyng and his mother Mary,
 Save us alle from every velany !
 Now Cryst us save and kepe !

Primus rex. Such hevynesse have us cawght,
 I must drynk with ȝow a drawght,
 To slepe a lytyll whyle.
 I am hevy heed and footte,
 I xulde stumbolle at reache and rootte,
 And I xulde goo a myle.

Hic dormiunt reges, et venit angelus, et dicit eis.

Angelus. ȝe kyngges on this hille,
 Werk ȝe not aftyr Herodes wylle,
 For yf ȝe do, he wylle yow kyllle
 This day or nyght.
 My lorde ȝow sent this tydyng,
 To rest yow knyggges in rych clothynge,
 And whan ȝe rysyn and goo to your dwellyng,
 Tak home the wey fulle ryght.
 Whether that ȝe be wakyn or slepe,
 My lorde God xalle yow kepe,
 In goode tyme ȝe dede downne drepe
 To take ȝowr rest.
 Herowdys to the devyl he tryste,
 To marre ȝow in a thyrke myste,

My lord God is ful of lyste,
To glathe ȝow for his geste.

And therfore, kynges, whan ȝe ryse,
Wendyth forthe be weys wyse,
Ther ȝour halle be sett in syse,
In dyverse londe.

The ffadyr of God in alle thynge
Hath ȝow grawntyd his swete blyssyng,
He xal ȝow save ffrom alle shendyne,
With his ryght honde.

Tunc surgant reges, et dicat

Primus Rex. A bryght sterre ledde us into Bedleem,—
A bryghter thyng I saw in drem,
Bryghtere than the sunne beeme,
An aungelle I saw ryght here.

The fayre floore that here gan falle,
ffrom Herowdys kynge he gan us kalle,
He taught us hom tylle our halle
A wey by another mere.

Secundus Rex. I sawghe a syght,
Myn hert is lyght
To wendyn home.
God, fful of myght

Hath us dyght
ffro develys dome.

Tertius Rex. Oure God I blysse,
He sent us, i-wys
His aungel bryght.

Now we be wake,
The wey to take
Home fulle ryght.

III. THE PURIFICATION.

Symeon Justus. I
And tawth G
Desyryng in alle my w
That the we
In whiche G
In erthe to tel
Or I deyd that
My Savyour
But that it is so lone
It is grett dyscomerte onto me.

in Jherusalem here,
a ;are,

here,

se,

ffor I waxe olde and wante my myght,
And begynne to fayle my syght,
The more I sorwe this tyde ;
Save only, as I telle yow ryght,
God of his grace hath me hyght,
That blysfyl byrth to byde ;
Wherfore now here besyde,
To Sancta Sanctorum wyl I go,
To pray God to be my gyde,
To comfort me aftyr my wo.
Here Symeon knehyth and seyth,

A ! gode God in Trinité !
Whow longe xal I abyde the,
Tyl that thou son thou doth sende,
That I in erthe myght hym se ?

Good Lord, consydyr to me,
 I drawe fast to an ende ;
 That or my strenthis fro me wende,
 Gode Lorde, send dow thi son,
 That I with my ful mende,
 Myght wurcheppe hym, if I con.

Bothe with my fete and hondys to,
 To go to hym and handele also,
 My eyn to se hym in certayn.
 My tonge for to speke hym to,
 And alle my lemys to werk and do,
 In his servyse to be bayn.
 Send forth thi son, my Lord sovereyn,
 Hasteley anon withowte teryenge ;
 ffor fro this world I wolde be ffayn,—
 It is contrary to my levynge.

Angekis. Symeon, leff thi careful stevene,
 ffor thi prayer is herd in hevene ;
 To Jherusalem ffast now wynne.
 And ther xalt se ful evene,
 He that is Goddys son ffor to nevene,
 In the templ ther thou dwellyst inne.
 The darknes of orygynal synne,
 He xal make lyght and clarefyre ;
 And now the dede xal begynne,
 Whiche hath be spokyn be prophecye.

Symeon. A ! I thank the, Lord of grace,
 That hath grauntyd me tyme and space,
 To lyve and byde thys !
 And I wyl walk now to the place,
 Where I may se thi sonys face,
 Whiche is my joye and blys.

COVENTRY MYSTERIES.

nevyr lyghtere i-wys,
like nevyr here beforne ;
ry tyme now is,
God my lord is born.

prophetissa. Al heyl, Symeon ! what tydnyges with
3ow ?

Why make 3e al this 3ow ?
Telle me whi 3e fare.
Symeon. Anne prophete 3e wyst whou,
So xulde 3e, I make avow,
And alle a en that are.

ffor Goddys son, as
Is born to bye mankende
Oure Savyour is come to ses oure care ;
Therfore have I grett merthe to wende.

And that is the cawse I hast me
Onto the temple hym to se ;
And therfor lett me not, good frende !

Anna. Now blyssyd be God in Trinyté,
Syn that tyme is come to be,
And with 3ow wyl I wende.

To se my Savyour ende,
And wurcheppe hym also,
With alle my wytt and my ful mende,
As I am bound, now wyl I do.

Et tunc ibunt ambo ad templum et prophetissa,

Symeon. In the temple of God who undyrstod,
This day xal be offeryd with mylde mood,

Whiche that is kynge of alle ;
That xal be skorgyd and shedde his blood,
And astyr dyen on the rood,
Withowtyn cawse to calle.

ffor whos passyon ther xal befallie,
 Swyche a sorwe bothe sharpe and smerte ;
 That a swerd perce it xalle,
 ȝevene thorwe his moderys herte.

Anna. ȝa, that xal be, as I wel fynde,
 ffor redempcion of alle mankende,
 That blysse ffor to restore.
 Whiche hath be lost fro oute of mende,
 As be oure fadyr of oure owyn kende,
 Adam and Eve beffore.

Maria. Joseph my husband withowtyn mys,
 ȝe wote that ffourty days nere is,
 Sythe my sonys byrth fful ryght ;
 Wherfore we must to the temple i-wys,
 Therfor to offre oure sone of blys,
 Up to his fadyr in hyght.
 And I in Goddys syght,
 Puryfyed ffor to be ;
 In clene sowle with al my myght,
 In presence of the Trinyté.

Joseph. To be purefyed have ȝe no nede,
 Ne thi son to be offryd, so God me spede ;
 ffor fyrst thou art ful clene,
 Undefowlyd in thought and dede ;
 And anothyr, thi son withowtyn drede,
 Is God and man to mene.
 Wherefore it nedyd not to bene,
 But to kepe the lawe on Moyses wyse ;
 Wherefore we xal take us betwene
 Dowys and turtelys ffor sacrefyce.
Et ibunt ad templum.

Symeon. Alle heyl, my kyndely comfortour !

Anna Prophetissa. Alle heyl, mankyndys creditour !

Symeon. Alle heyl, thou God of myght !

Anna Prophetissa. Alle heyl, mankyndys savyour !

Symeon. Alle heyl, bothe kynge and emperour !

Anna Prophetissa. Alle heyl, as it is ryght !

Symeon. Alle heyl, also, Mary bryght !

Anna Prophetissa. Alle heyl, salver of seknes !

Symeon. Alle heyl, lanterne of lyght !

Anna Prophetissa. Alle heyl, thou modyr of mekenes !

Maria. Symeon, I undyrstand and se,

That bothyn of my sone and me

 3e have knowyng clere ;

And also in your compané

My sone desyryth for to be ;—

 And therfore have hym here.

Et accipiet Jhesum.

Symeon. Welcome, prynce withowte pere !

Welcome, Goddys owyn sone !

Welcome, my Lord so dere !

Welcome, with me to wone !

Suscepimus, Deus, misericordiam tuam.

Lord God in magesté,

We have receyvyd this day of the,

 In myddys of thi temple here,

Thy grett mercy, as we may se.

Therfore thi name of grett degré

 Be wurcheypd in alle manere,

Over alle this werde, bothe fere and nere,

 3evyn onto the unterest ende !

ffor now is man owt of daungere,

 And rest and pes to alle mankende.

“ *Nunc dimittis servum tuum, Domine, et cætera.* ”

The psalme song ther every vers, and ther gwyle Symeon

*pleyeth with the child, and qwhan the psalme is endyd,
he seyth,*

Now lete me dye, Lord, and hens pace !
ffor I thi servaunt in this place

Have sen my Savyour dere ;
Whiche thou hast ordeyned beforne the face
Of al mankynde, this tyme of grace,
Opynly to appere.

That lyth is shynand clere,
To alle mankyndys savacion ;
Mary, take ȝour childe now here,
And kepe wel this manis savacion.

Anna prophetissa. Ne I rowth nere to dye also,
ffor more than fflowre skore ȝere and to
This tyme hath bede to se.

And sythe that it is come therto,
What Goddys wyl is with me to do,
Ryght ȝeven so mot it be.

Joseph. Take here these candelys thre,—
Mary, Symeon, and Anne ;
And I xal take the fowrte to me,
To offre oure childe up thanne.

Maria. Hyest ffadyr, God of powere !
ȝour owyn dere son I offre ȝow here,
As I to ȝour lawe am sworn.

Receyve thi childe in glad manere,
For he is the fyrst, this childe so dere,
That of his modyr is born.

But ȝow I offre hym ȝow beforne,
Good Lord, ȝit ȝyf me hym aȝen !
ffor my conforte were fully lorn,
If we xulde longe a-sondyr ben.

Mari leyth the childe on the autere.

Joseph. Sere prest of the temple, now
Have he ffyffe pens unto ȝow,
Oure childe aȝen to take.

Capellanus. It is the lawe, as ȝe woot how,
Joseph, ȝe an do rygh a-now,
As for ȝour childys sake.
But oþere offerynge ȝett must ȝe make ;
And therfore take ȝour sone, Mary !
In meche joye ȝe may awake,
Whyllys he is in ȝour company.

Maria. Therto I am ful glad and fayn,
ffor to receyve my childe agayn,
Ellys were I to blame.
And afterewarde ffor to be bayn,
To offre to God in ful certayn,
As in my sonys name,
With ffowllys bothe wylde and tame,—
ffor in Goddys servyse I xal nevyr irke.
Joseph. Lo ! Mary, have here tho same,
To do thi dewtys of holy kyrke.

And ther Mary offeryth ffowllys onto the autere, and seyth,

Maria. Allemyghtyfful fadyr, mercyful kynge !
Receyvyth now this lytyl offryng,
ffor it is the fyrst in degré,
That ȝour lytyl childe so ȝynge,
Presentyth to day be my shewyng,
To ȝour hyȝ magesté,
Of his sympyl poverté,
Be his devucion and my good wylle ;
Upon ȝour awtere receyve of me,
ȝour sonys offryng, as it is skylle !

Five months after the M.S. of the *Curious Stories*
was first sent back, it was forwarded p. 174.

to me I am ful glad to sayn —
for to recouer my childe agayn
alas ther is to blame —
and stede wande. for to be bound
to off to god infel cestern —
do in my bens or name —
to follo we both to kynde & tame
her in goddy of her selfe never is he
to may. hanys of the same —
to do y^e doltyns of holy kynde
~~and y^e may of every fresshe or unto y^e dñe of t^e port
all myghty ffrend fader. merciful kyng —~~ ~~Yayana~~
Recouereth nolte y^e tylt offlyng
for it is y^e fyst in de syde —
y^e so lytel childe is yngre —
plentyth to day be my sholdyng —
y^e so lytel magotie —
of his bryngys l^e folvys —
be his degreys & my good kynde —
upon y^e doltyn recoueris of me —
y^e somes offlyngs do it in sayle —



سَبَقَ

XIX: THE SLAUGHTER OF THE INNOCENTS.

Tunc respiciens senescallus vadit ad Herodem dicens,
Senescallus. Lord, I have walkyd be dale and hylle,
And wayted, as it is ȝour wylle ;
The kynges iij. stelyn awey fulle styllle,
Thorwe Bedleem londe.

They wyl nevyr, so mot y the,
Come in the lond of Galylé,
ffor to se ȝour fay cete,
Ne dedys of ȝour honde.

Herodes Rex. I ryde on my rowel ryche in my regne,
Rybbys fful reed with rape xal I sende ;
Popetys et paphawkes I xal puttyn in peyne,
With my spere prevyn, pychyn, and to-pende.
The gowys with gold crownys gete thei nevyr ageyn,
To seke tho sottys sondys xal I sende ;
Do howlott howtyn hoberd and heyn,
Whan here barnys blede undyr credyl bende ;
Sharply I xal hem shende !
The knave childeryn that be
In alle Israel countré,
Thei xul have blody ble,
ffor on I calde unkende.

It is tolde in Grw,
His name xulde be Jhesu
I-fownde.

To have hym ȝe gon,
 Hewe the flesche with the bon,
 And gyff hym wownde !
 Now kene knyghtes, kythe ȝour craftys,
 And kyllyth knave chylderyn and castyth hem in
 clay ;
 Shewyth on ȝour shulderes scheldys and schaftys,
 Shapyht amonge schel chowthys ashyrlyng shray ;
 Doth rowncys rennyng with rakyng raftys,
 Tyl rybbys be to rent with a reed ray ;
 Lete no barne beleve on bete baftys,
 Tyl a beggere blede be bestys baye
 Mahound that best may ;
 I warne ȝow my knyghtes,
 A barn is born I plyghtys,
 Wolde clymbyn kynge and kyknytes,
 And lett my lordly lay.

Knyghtys wyse,
 Chosyn ful chyse,
 Aryse ! aryse !
 And take ȝour tolle !
 And every page
 Of ij. ȝere age,
 Or evyr ȝe swage,
 Sleythe ilke a fool.

On of hem alle
 Was born in stalle,
 ffolys hym calle
 Kynge in crowne.
 With byttyr galle,
 He xalle down falle,—
 My myght in halle
 Xal nevyr go down.

Primus miles. I xall sle scharlys,
And qwenys with therlys,
Here knave gerlys,
I xal steke.

fforthe wyl I spedē,
To don hem blede,
Thow gerlys grede,
We xul be wreke.

Secundus miles. ffor swerdys sharpe,
As an harpe,
Quenys xul karpe,
And of sorwe syngē.

Barnys ȝonge,
They xul be stunge,—
Thurwe levyr and lunge
We xal hem styngē.

Angelus. Awake, Joseph, and take thi wyff,
Thy childe also ryd be-lyff !
ffor kynge Herowde, with sharpe knyff
His knyghtes he doth sende.

The Fadyr of hevyn hath to the sent,
Into Egypte that thou be bent,
ffor cruel knyghtes thi childe have ment
With swerd to sle and shende.

Joseph. Awake, good wyff, ȝout of ȝour sleepe,
And of ȝour childe takyght good kepe,
Whyl I ȝour clothis ley on hepe,
And trus hem on the asse.

Kynge Herowde the chylde wyl scloo,
Therfore to Egypte muste we goo,
An aungel of God seyd me sou,
And therfore lete us passee.

Tunc ibunt milites ad pueros occidendos, et dicat prima fæmina,

Prima fæmina. Longe lullynge have I lorn !

Alas ! qwhy was my baron born ?

With swappyng swerde now is he shorn

The heed ryght fro the nekke !

Shanke and shulderyn is al to-torn,

Sorwyn I se behyndyn and beforne,

Both mydnyth, mydday, and at morn,—

Of my lyff I ne recke.

Secunda fæmina. Serteynly I say the same,

Gon is alle my good game,

My lytelle childe lyth alle lame,

That lullyd on my pappys !

My ffourty wakys grunynge

Hath sent me safne ȝere sorwynges,

Mykyl is my mornynge,

And ryght hard arne myn happys !

Primus miles. Lorde in trone

Makyght no mone,

Qwenys gyn grone

In werld aboute.

Upon my spere

A gerle I bere,

I dare welle swere,

Lett moderes howte.

Secundus miles. Lord, we han spad,

As ȝe bad ;

Barnis ben blad,

And lyne in dyche.

fflesche and veyn

Han tholyd peyn,
And *ȝe* xul reyne
Evermore ryche.

Herodes Rex. *ȝe* xul have stedys

To *ȝour* medys,
Londys and ledys,
ffryth and ffe.

Wele have *ȝe* wrought,
My ffo is sought,
To deth is he brought,—
Now come up to me.

In sete now am I sett, as kynge of myghtys most,
Alle this werd ffor ther love to me xul thei lowt ;
Bothe of hevyn, and of erthe, and of helle cost,
ffor dygne of my dygnyté thei have of me dowt.
Ther is no lord lyke on lyve to me wurthe a toost,
Nether kyng nor kayser in alle this world abought ;
If any brybour do bragge or blowe azens my bost,
I xal rappe tho rebawdys and rake them on rought,
With my bryght bronde.

Ther xal be neyther kayser nere kynge,
But that I xal hem down dynge,
Lesse than he at my byddynge
Be buxum to myn honde.

Now, my jentylle and curteys knyghtes, herke to me this
stownde,
Good tyme sone me thynkyghe at dyner that we were ;
Smertly therfore sett a tabylle anon here fful sownde,
Coverid with a coryous clothe and with ryche wurthy fare ;
Servyse ffor the lovelyest lorde that levynge is on grownde,
Beste metes, and wurthyest wynes, loke that *ȝe* non spare ;

Thow that a lytyl pynt xulde coste a m'. pownde,
 Brynge alwey of the beste, for coste take þe no care,—
 Anon that it be done.

Senescallus. My lorde, the tabyl is redy dyght ;
 Here is watyr, now wasche forth ryght !
 Now blowe up mynstralle with alle þour myght !
 The servyse comyth in sone.

Herodes. Now am I sett at mate,
 And wurthely servyd at my degré ;
 Com forthe knyghtes, sytt down and ete,
 And be as mery as þe kan be.

Primus Miles. Lord, at ȝowre byddynge we take oure sete,
 With herty wyl obey we the ;
 Ther is no lord of myght so grett,
 Thorwe alle this werde in no countré,
 In wurchepp to abyde !

Herodes. I was nevyr meryer here beforne,
 Suthe that I was fyrst born,
 Than I am now ryght in this morn,—
 In joy I gynne to glyde.

Mors. Ow ! I herde a page make preysyng of pride, ¶
 Alle prynces he passyth, he wenyth, of powste ;
 He wenyth to be the wurthyest of alle this werde wyde,—
 Kynge ovyr alle kynges that page wenyth to be.
 He sent into Bedlem, to seke on every syde,
 Cryst for to qwelle, yf thei myght hym se ;
 But of his wykkyd wyl lurdeyn ȝitt he lyeda,
 Goddys sone doth lyve,—ther is no Lord but he !
 Over alle lordys he is kynge !
 I am Dethe, Goddys masangere !
 Allemyghty God hath sent me here,
 ȝon lordeyn to sle, withowtyn dwere,
 ffor his wykkyd workynge.

I am sent fro God, Deth is my name !

Alle thynge that is on grownd I welde at my wylle ;
 Bothe man and beste, and byrdys, wylde and tame,
 Whan that I come them to, with deth I do them kylle.
 Erbe, gres, and tres stronge, take hem alle in same ;
 3a, the grete myghty okys with my dent I spylle ;
 What man that I wrastele with, he xal ryght sone have
 shame,—

I ȝeve him suche a trepett, he xal evyr more ly styllle,
 ffor deth kan no sporte.
 Wher I smyte, ther is no grace,
 ffor aftere my strook man hath no space
 To make amendys ffor his trespace,
 But God hym graunt conforte.

Ow ! se how prudely ȝon kaytyff sytt at mete !

Of deth hath he no dowte, he wenyth to leve evyrmore ;
 To hym wyl I go, and ȝeve hym suche an hete,
 That alle the lechis of the londe his lyf xul nevyr restore :
 Aȝens my dredful dentys it vaylyth nevyr to plete,
 Or I hym part fro I xal hym make ful pore ;
 Alle the blood of his body I xal hym owt swete,
 ffor now I go to sle hym with strokys sad and sore,
 This tyde.

Bothe hym and his knyghtes alle,
 I xal hem make to me but thralle,
 With my spere sle him I xalle,
 And so cast down his pride.

Herodes Rex. Now, kende knyghtes, be mery and glad !

With alle good diligens shewe now sum myrthe !
 ffor, be gracyous Mahound, more myrthe never I had,
 Ne nevyr more joye was inne from tyme to tyme of
 my byrthe ;
 ffor now my fo is ded and prendyd as a padde,

Above me is no kynge on grownd nere on gerthe !
 Merthis therfore make ye, and be ryght nothyngesse addde ;
 Spare nether mete nor drynke, and spare for no dyrthe
 Of wyne nor of brede.

ffor now am I a kynge alone,
 So wurthy as I may ther be none,
 Therfore knyghtes be mery echone,
 ffor now my ffo is dede !

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Primus Miles. Whan the boys sprawlyd at my sperys
 hende,

By Sathanas, oure syre, it was a goodly syght !
 A good game it was the boy for to shende,
 That wolde a bane oure kynge and put yow from your
 ryght.

Secundus Miles. Now trewly, my lorde the kynge, we
 had ben unkende,

And nevyr non of us able for to be a knyght ;
 If that any of us to hem had ben a frende,
 And a savyd any lyff azen thimekyl myght,—
 ffrom deth hem to flytt.

Herodes Rex. Amonges alle that grett rowthte
 He is ded, I have no dowte,
 Therfore, menstrelle, rownd abowte
 Blowe up a mery fytt.

*Hic dum buccinant mors interficiat Herodem et duos
 milites subito, et diabolus recipiat eos,*

Diabolus. Alle oure ! alle oure ! this catel is myn !
 I xalle hem brynge onto my celle !
 I xal hem teche pleys fyn,
 And shewe suche myrthe as is in helle !
 It were more bettyr amonges swyne,
 That evyr more stynkyn ther be to dwells ;

ffor in oure logge is so gret peyn,
That non erthely tonge can telle :
With ȝow I go my way.
I xal ȝow bere forth with me,
And shewe ȝow sportes of oure gle,
Of oure myrthis now ȝal ȝe se,
And evyr synge " welaway."

Mors. Off kynge Herowde alle men beware,
That hath rejoycyd in pompe and pryd ;
ffor alle his boste of blysse ful bare,
He lythe now ded here on his syde !
ffor whan I come, I cannot spare,
Fro me no whyht may hym hyde ;
Now is he ded and cast in care,
In helle pytt evyr to abyde ;
His lordchep is al lorn.
Now is he as pore as I,
Wormys mete is his body,
His sowle in helle ful peynfully
Of develis is al to-torn.

Alle men dwellyng upon the grownde,
Beware of me, be myn councel ;
ffor feynt felachep in me is fownde,—
I kan no curtesy, as I ȝow tel ;
ffor be a man nevyr so sownde,
Of helthe in herte nevyr so wel,
I come sodeynly within a stownde,—
Me withstande may no castel,
My jurnay wyl I spede.
Of my comyng no man is ware,
ffor whan men make most mery fare,
Than sodeynly I cast hem in care,
And sle them evyn indede.

Thow I be nakyd and pore of array,
And wurmys knawe me all abowte,
3it loke 3e drede me nyth and day,
ffor whan deth comyth, 3e stande in dowte :
Evyn lyke to me, as I 3ow say,
Shulle alle 3e be here in this rowte ;
Whan I 3ow chalange at my day,
I xal 3ow make ryght lowe to lowth,
And nakyd for to be.
Amonges wormys, as I 3ow telle,
Undyr the erthe xul 3e dwelle,
And thei xul etyn bothe fleache and felle,
As thei have don me.

XX. CHRIST DISPUTING IN THE TEMPLE.

Modo de doctoribus disputantibus cum Jhesu in templo.

Primus doctor. Scripturæ sacræ esse dinoscimur doctos,
We to bere the belle of alle maner cleryse.

Secundus doctor. Velud rosa omnium florum flos,
Lyke onto us was nevyr clerke so wyse.

Primus doctor. Loke what scyens ȝe kan devyse,
Of redynge, wrytynge, and trewe ortografye;
Amonges alle clerkys we bere the prysse,
Of gramer, cadens, and of prosodye.

Secundus doctor. No clerke abyl to bere oure book
Of versyfyeng, nor of other scyens ;
Of swete musyke who so wylle look,
Seke no ferther but to oure presens.

Of dyaletyk we have the hyȝ excellence,
Of sophestrye, logyk, and phylosophye;
Ageyn oure argemente is no recystence,
In metaphesyk ne astronomye.

Primus doctor. Of calculacion and negremauncye,
Also of augrym and of asmatryk ;
O[f] lynyacion that longyth to jematriye,
Of dyetis and domys that longyth to phesyk ;
In alle this scyens is non us lyke,
In Caton, Gryscysme, nor Doctrynal ;
And for endytynge with retoryke,
The hyest degré is oure over alle.

Secundus doctor. In grett canon and in cevyle lawe,

Also in scyens of polycye,

Is non to us wurthe an hawe,—

Of alle cunnyng we bore the magistre;

Therfore in this temple we myt se hym,

And of most wurchep kepe the sovereynē;

Ther is on erthe no man so wunthye;

The hyȝ stat to holdyn, as we tweyn be.

Ihesus. Omnis scientia a Domino Dux est;

Al wytt and wydam of God it is lant;

Of alle your lernyng withione yers brest,

Thank hyghly that Lord that bath you sent;

Thorwe boſt and pryme your soulys may be shent,

Of wytt and wydome ye have not so muche;

But God may make, at hese entente,

Of alle your connynge many man yow leche.

Primus doctor. Goo hom, lytyl babe, and sytt on thi moderes
lappe,

And put a mokador aforn thi brest;

And pray thi modyr to fede the with the pappe,

Of the for to lerne we desyre not to leest.

Secundus doctor. Go to thi dyner, for that behovyth the best,

Whan thou art a threste than take the a sowke;

Aftyr go to cradyl therin to take thi rest,

ffor that canſt do bettyr than for to loke on book.

Ihesus. Stondynge that ȝe be so wytty and wyse,

Can ȝe owth tellyn how this werde was wrought?

How longe xal it laste can ȝe devyse,

With alle the cunnyng that ȝe han sought?

Primus doctor. Nay alle erthely clerkys that talle can nouȝt,

It passyth oure wytt that for to contryve;

It is not posſyble abought to be brought,—

The worldys endyng no man kan dyscreve.

Ihesus. How it was wrought, and how longe it xal endure,
That I can telle be good delyberacion ;
Not only therof, but of every creature,
How it is wrought, I knowe the phasmacion.

Secundus doctor. Of thi wurdys I have skorne and derysone ;
How schulde a chylde, that nevyr lettyr dyde lere,
Com to the wytt of so hyʒ cognysion
Of tho grete werkys that so wundyrfoille were ?

Ihesus. Alle thynge is brought to informacion,
Be thre personys, oo God in Trynité !
And on of tho thre hath take incarnation,
Bothe flesche and blood of a mayd ffre ;
And be that myght of tho personys thre,
Hevyn and erthe and alle thynge is wrought ;
And as it plesyth that hyʒ magesté,
Alle thynge xal leste and lenger nowght.

Primus doctor. I grawnt weyl alle thynge that God dyde make,
And withowtyn hym nothynge may be ;
But o thynge thou seydyst, and that I forsake,
That oo God alone was personys thre ;
Ryght onpossyble that is to me,
That on is thre I kannot thynke :
If thou canst preve it, anon lett se,
ffor in oure hertys it may nevyr synke.

Ihesus. In the sunne consydyr ȝe thynges thre,
The splendure, the hete, and the lyght ;
As tho thre partys but oo sunne be,
Ryght so thre personys be oo God of myght.

Secundus doctor. In very feyth this reson is ryght ;
But ȝitt, fayr babe, oo thynge we pray ȝow :—
What do alle tho thre personys hyght
Us to enforme ? ȝe sey to me now.

Jhesus. The fyrst is calde the fadyr of myght,
 The secunde the sone of wyadam and wytt ;
 The holy gost the iij^{de}. of grace he is lyght,
 And in oo substauns alle these iij. be knyt.

Primus doctor. Another questyen I aske yow zitt,
 Je seyd on of these iij. toke flesche and blood ;
 And sche a clene mayde, I kan not believe it,
 Clene mayde and modyr never zit in oo personys stede.

Jhesus. Lyke as the sunne doth pers the glasyng
 The glas not hurte of his nature ;
 Ryght so the Godhede entryd has hys selfe witht oþer maner,
 The virgynes wombe, and sche maydly patenyng
 That maydonyss childe xal do grett curis,
 Convicte the devyl in the oþryng foldis
 And with his bolde berst feeche hem his cristuryng
 Mankende to save his brest xal be the pehholder.

Secundus doctor. This childys doctryne dothe perteinen to wye,
 Sum aungel of hevyn I trowe that he be ;
 But, blyssyd babe, of oo dowte zitt,
 We pray zow enforme us for charyté—
 Whiche toke flesche of the personys thre,
 Ageyn the fende to holde suche batayle ?
Jhesus. The secunde persone forsothe is he,
 Xal fray the fende withowte fayle.

Primus doctor. Why rather he than any of that tother,
 The fyrst or the thyrde, why come they nowth ?
Jhesus. This is the cawse why, sertys, and non other,
 Ageyn the secunde the trespass was wrought ;
 Whan the serpent Adam to synne browth,
 He temptyd hym nowght be the faderes myght ;
 Of the gostys goodnes spak he ryght nowght,
 But in connynge he temptyd hym ryght.

Myght is the Faderys owyn propyrté ;
 To the Gost apperyd is goodnes ;
 In none of these tweyn temptyd he
 Mankende to synne, whan he dede dresse :
 To the Sone connynge doth longe expres,
 Therwith the serpent dyd Adain asay,—
 “ Ete of this appyl,” he seyd no lesse,
 “ And thou xalt have connynge as God verray.”

Thus the secunde person attrybute,
 Was only towchyd by temptacion ;
 Wherfore hymself wyl holde the sewte,
 And kepe his propyrté fro maculacion.
Secundus doctor. This is an hevynly declaracion,
 Oure naturalle wytt it doth excede ;
 So ȝonge a childe of suche informacion
 In al this werld nevyr er non ȝede.

Primus doctor. We be not worthy to kepe this sete,
 Whylle that oure mayster is in presens ;
 The maystry of us this childe doth gete,—
 We must hym wurchep with hyȝ reverens !
 Come forthe, swete babe of grett excellens,
 The whysest clerke that evyr ȝett was born ;
 To ȝow we ȝeve the hyȝ resydens,
 Us more to teche, as ȝe have done beforne.

Hic adducunt Jhesum inter ipsos et in scunno altiori ipsum sedere faciunt, ipsis in inferioribus scannis sedentibus, et ait

Secundus doctor. So ȝonge a chylde suche clergye to reche,
 And so sadly to say it, we woundyr sore.
 Who was ȝoure mayster ? who dede ȝow teche ?
 Of what man had ȝe this wurthy lore ?
Jhesus. My wytt and my lernyng is no ȝonge store ;
 Or this worde was wrought alle thinge dede I knowe ;

ffyrst or ye were borne zeres many score,
Thorwe the myght of my fadyr, my wytt in me dede flowe.

Primus doctor. Or that we weryn born, may that may nat be ;
 The zongest of us tweyn is iiij. score zere of age,
 And thiselfe art but a chylde, al men may wel se,
 Late camst out of cradyl, as it semyth be thi vesage.

Jhesus. I am of dobyl byrthe and of dobyl lenage ;
 ffyrst, be my Fadyr I am without gynnynge,
 And lyke as he is hendeles in his hyz stage,
 So xal I also nevyr mor have endynge.

ffor be my ffadyr, kynge celestyalle,
Without begynnyng I am endles ;
But be my modyr that is carnalle,
I am but xij. zere of age, that is expres ;
My body of zoughē doth shewe wyttnes,
Whiche of my modyr here I dude take ;
But myn hyz godhede, this is no lesse,
Alle thinge in this worlde forsothe dude I make.

Secundus doctor. Be ȝour fadyr that endles is :
 Who is ȝour modyr ? telle us we pray.

Jhesus. Be my fadyr, the hyz kynge of blys,
 A modyrles chylde I am veray.

Primus doctor. Who was ȝour fadyr to us than say ?
 Be ȝour modyr a woman that was.

Jhesus. I am ffadyrles ; as for that may,
 Of fleshly luste she dude nevyr trespass.

Secundus doctor. Telle us, I pray ȝow, what is ȝour name ?
 What hyght ȝoure modyr ? telle us also.
Jhesu. Jhesu of Nazareth, I am the same,
 Born of a clene mayd, prophetys seyd so ;
 Ysaye seyd thus,—“ Ecce virgo !”
 A mayd xal conceyve in clennes a chylde :

ȝitt ageyn nature and alkende, loo !
ffrom alle wenn of synne pure and undefylde.

Mary, the chylde of Joachym and Anne,
Ys that clene mayd, and here childe am I ;
The frute of here wombe xal save every manne
ffrom the grett dowte of the ffyndys tormentry.

Primus doctor. Alle the clerkys of this worlde trewly
Cannot brynge this to declaracion ;
Lesse than thei have of God Almyghty
Sum influens of informacion.

Secundus doctor. No, jentyl Jhesu, we ȝow pray,
Whyl that we stodye a whyle to dwelle ;
In cas mo dowtys that we fynde may,
The trewthe of hem ȝe may us telle.
Jhesu. Goo, take ȝour stodye and avyse ȝow welle,
And alle ȝour leysere I xal abyde ;
If any dowtys to me ȝe melle,
The trewthe therof I xalle unhyde.

Maria. Alas ! alas ! myn hert is wo,
My blyssyd babe awey is went ;
I wott nevyr whedyr that he is go :
Alas ! for sorwe myn hert is rent !
Jentyl hysbond, have yow hym sent
Out on herrande to any place ?
But yf ȝe knowe were he is bent,
Myn hert for woo asondyr wyl race.

Joseph. On my massage I hym not sent,
Forsothe, good wyff, in no degré ;
How longe is it that he hens went ?
What tyme dude ȝe ȝour childe last se ?
Maria. Trewly, gode spowse, not these days thre ;
Therfore myn herte is cast in care :

Hym for to seke, wher so he be ;
 In hast, good husbande, lete us forthe fare.

Joseph. Than to Hierusalenu lete us streyte wende,
 ffor kynred gladly togedyr wole gon ;
 I hope he is ther with sum good ffrende ;
 Ther he hath cosynys ryght many on.

Maria. I am aferde that he hath fon,
 ffor his grett wyttes and werkys good ;
 Lyke hym of wytt fforsythe is non,—
 Every childe with hym is wrothe and wood.

Alas, my babe ! my blys ! my blood !
 Whedyr art thou thus gon fro me ?
 My sowle ! my swetyng ! my frate ! myn flood !
 Send me sum wurd where that thou be !
 Telle me, good seres, ffor charyté,
 Jhesu, my childe, that babe of blysse,
 Among this compayné dude ȝe hym se ?
 ffor Godys love, telle where he is !

Primus doctor. Of oo qwestyone I am bethought,
 Alle of ȝour modyr, that blyssyd may ;
 In what governauns is she brought ?
 How is sche rewlyd be nyght and day ?
Jhesu. An old man, Joseph, as I ȝow say,
 Here weddyd be meracle onto his wyff ;
 Here for to fede and kepe alway,
 And bothyn in clennesse be maydenys olyff.

Secundus doctor. What nede was it here to be wedde
 Onto a man of so grett age ?
 Lease than thei myght bothe a go to bedde,
 And kept the lawe of maryage.
Jhesus. To blynde the devyl of his knowlache,
 And my byrthe from hym to hyde,—

That holy wedlok was grett stopage,
The devyl in dowte to do abyde.

Also, whan sche xulde to Egypte gon,
And fle from Herowde, for dowte of me ;
Becawse she xulde nat go alon,
Joseph was ordeyned here make to be,
My ffadyr, of his hyȝ magesté,
Here for to conforte in the way :
These be the cawsys, as ȝe may se,
Why Joseph weddyd that holy may.

Maria. A ! dere childe ! dere chylde ! why hast thou
thus done ?

ffor the we have had grett sorwe and care ;
Thy ffadyr and I thre days have gone,
Wyde the to seke of blysse ful bare.

Jhesus. Why have ȝe sought me with hevy fare ?
Wete ȝe not wele that I muste bene
Amonge hem that is my faderes ware,
His gostly catel for to ovrsen ?

Maria. ȝour ffaderes wyl must nedys be wrought,
It is most wurthy that it so be ;
ȝitt on ȝour modyr have ȝe sum thought,
And be nevyr more so longe fro me.
As to my thynkyng, these days thre,
That ȝe absente have ben away,
Be more lengere in ther degré
Than alle the space of xij. ȝere day.

Jhesus. Now, ffor to plese my modyr mylde,
I xal ȝow folwe with obeydience ;
I am ȝour sone and subjecte childe,
And owe to do ȝow hyȝ reverence.

Home with ȝow I wyl go home . . .
Of ȝow, clerkyz, my love I take . . .
Every childe xulde, with good dyligens ;
His modyr to please, his ewyn wyl to ferwe . . .

Primas doctor. O blyssyd Jhesu ! with your meynys,
Of ȝow to have more information ;
fful blyssyd is ȝour modyr hende,
Of whom ȝe toke ȝour incarnation . . .
We pray ȝow, Jhesu, of consolation,
At oure most nede of ȝow to have . . .
All that hath herd this consummacion
Of this pageant, your graces thankes ! Amen !

XXI. THE BAPTISM OF CHRIST.

Johannes. Ecce vox clamantis in deserto !

I am the voyce of wyldernese,
That her spekyth and prechyth yow to ;

Loke þe forsake alle wrecchidnesse !
fforsake alle synne that werkyth woo,
And turne to vertu and holynese !
Beth clene of levynge in your sowle also ;
Than xalle he be savyd from peynfulnese

Of fyere brynnynge in helle !

If that þe forsak synne,
Hevyn blysse xalle þe wyne,
Drede þe not the devylles gynne,
With angells xalle þow dwelle !

Penitenciam nunc agite !

Appropinquabit regnum cœlorum !
ffor your trespass penaunce do þe,
And þe xalle wyne hevyn Dei deorum !
In hevyn blyse ye xalle wyn to be,
Among the blyssyd company omnium supernorum ;
Ther as is alle merth, joye, and glee,
Inter agmina angelorum,
In blyse to abyde !
Baptyme I cowncelle yow for to take,
And do penaunce for ys synnys sake,
And for your offens amendys þe make,
Your synnys for to hyde.

I gyff baptyme in water puers,
 That is callyd flom Jordon ;
 My baptyme is but sygnysure
 Of his baptyme that his lyke hath non !
 He is a lord of gret valour,
 I am not worthy to onbokylle his schon ;
 For he xalle baptize, as seyth Scryptour,
 That comyth of hem alle everychone
 In the Holy Goost !
 He may dampne and he may save,
 Alle goodnesse of hem we have,
 Ther may no man his werkes deprave,
 For he is Lorde of myglites most ?

Hic accedit Jhesus ad Iohannem, quem intuens Iohannes dicat, digito demonstrans Jhesum, "Ecce agnus Dei qui tollit peccata mundi!"

Beholde ! the lombe of God is this,
 That comyth now here beforne ;
 The wiche xalle wasche the worlds mys,
 And save alle that that was forlorne :
 This same lombe forsothe it is,
 That of a mayd fulle clene was borne ;
 Shamfulle deth this lambe i-wys
 Xalle suffer for us and be alle to-torne,
 And rent on a roode !
 He xalle suffer for manrys sake
 Lytelle rest, and moche gret sorow and wrake ;
 Hys bakes xalle be bowndyn to a stake,
 And betyn owt alle his bloode !

Jhesus. John Baptiste, myn owyn good ffrende,
That ffeythfully dothe preche my wylle ;
I the thanke with alle my mende,
For that good servyse thou dost me tylle.

Thy desyre is synne to shende,
 Alle synful lyff thou woldyst spylle ;
 Thyn entente hath a good hende,
 The lawe of God thou dost ffulffylle
 This tyde.

Baptym to take I come to the,
 And conferme that sacrament that newe xal be,
 In flom Jordon thou baptize me,
 In watyr that is wyde.

Johannes. My lorde God, this behovyth me nought,
 With myn hondys to baptize the ;
 I xulde rather of the have sought
 Holy baptym, than thou of me.

Ihesus. Suffyr now, John, my wyl were wrought,
 Alle ryghtfullenes thus ffulfylle we ;
 Me to baptize take thou no dowthe,
 The vertu of mekenes here tawthe xal be,
 Every man to lere.

And take ensawmple here by me,
 How mekely that I come to the,
 Baptym confermyd now xal be,
 Me to baptize take thou no dwere.

Johannes. Alle men may take example, lo !
 Of lowly mekenes evyn ryght here,
 Be oure Lorde God, that comyth me to,
 Hese pore servaunt and his sutere.
 Every man lere to werke ryght so,
 Bothe kynge and caysere, and grett empere ;
 Be meke and lowe the pore man to,
 And put out pryde in alle manere—
 God dothe here the same !
 To thi byddynge, my Lord so dere,
 I me obey with gladsum chere,

And baptyze the with watyr clere,
Ever halwyd be thi name !

*Spiritus Sanctus hic descendat super ipsum, et Deus,
Pater Celestis, dicet in cælo,*

This is my welbelovyd chylde,
Over whome my spryte doth oversprede !
Clene, and pure, and undefylyd,
Of body, of sowle, ffor thought, for dede !
That he is buxhum, meke, and mylde,
I am wel plesyd withowtyn drede ;
Wysly to wysse ȝow ffrom weys wylde,
To lysten his lore alle men I rede,
And ȝoure erys to herke.
Take good þeade what he dotha preche,
And ffolwyth the lawys that he doth teche,
ffor he xal be ȝour altheris leche,
To save ȝow from develyss derke.

Johannes Baptyst. Here I se with opyn syght,
The Sone of God that thou erte !
The Holy Goost over the doth lyght,
Thi faderes voys I here fful smerte.
The childe of God, as I the plyght,
That thou be, whilys I am qwerter,
I xalle wyttnes to every whyght,
And teche it trewly with alle myn bert ;
To sese it were grett synne.
ffor Goddys sone I wurchypp the,
ffrom hevyn, thin hyȝ mageste,
Thu comyst hedyr ffrom dygnite,
Mannys sowle to wynne.

Ihesus. John Baptiste, thou be wyttnes,
The trewthe loke that thou nat hyde ;

ffor now I passe forthe into wyldernes,
The Holy Gost xal be my gyde.

Hic Jhesus transit in desertum, dicens, etc.

In whylsum place of desertnes,
Xl.^u days, a terme ful wyde,
And ffourty nyghtes, bothe more and lesse,
Withowtyn bodily ffode ther to abyde ;
ffor man thus do I swynke.

Into deserte I passe my way,
ffor manrys sake, as I ȝow say,
Xl.^u nyghtes and xl.^u day,
I xal nowther ete nor drynke.

Johan Baptyst. In place where I passe wyttnes I bere,
The trewthe xal I telle wheresoevyr I go,
That Cryst, the Sone of God, is become oure fere,
Clad in oure clothynge to sofer for us wo !
I baptyȝid with myn owyn handys Cryst Jhesu ryght here,
And now he is to wyldernes penawns ther to do,
Informyng so alle us that Lord that hath no pere,
To do for oure trespace penaunce here also ;
Of penaunce do I preche.

In wyttnes ryght be thiis,
That what man for his mys,
Doth penauns here, i-wys,
His sowle he dothe wel leche.

Alle men on ground that be ȝitt on lyve,
ffor ȝour grett offens loke ȝe be repentaunt ;
Of alle ȝour venym synne I rede that ȝe ȝow shryve,
ffor God is ful redy mercy for to graunt.
Be contryte for ȝour trespass, and penauns do belyve,
Reconsyle ȝourself and be to God plesaunt ;
With contryscion, schryffte, and penauns, the devil may
ȝe dryve,

ffor fro ȝour felachep he xal not be erraunt,
ȝow for to meve.

To penauns and synne forsake,
Shryfte of mowthe loke that ȝe make,
And than the fende in helle so blake,
He xal ȝow nevyr more greve.

A tre that is bareyn and wyl bere no frute,
The ownere wyl hewe it downe and cast it on the fyre;
Ryght so it be man that folwyth the fowle sute
Of the devyl of helle, and werkyth his desyre.
God wyl be vengyd on man that is botlie dum and mute,
That wyl nevyr be shrevyn, but evyr more doth delyre;
Clothe the in clennes, with vertu be indute,
And God with his grace he wyl the sone inspyre
To amendynge of thi mys.

Schryfte of mowthe may best the save,
Penauns for synne what man wyl have,
Whan that his body is leyd in grave,
His sowle xal go to blys.

Corne that is good, men kepe it ful clene ;
Chaff that is sympyl is sett wul nere at noughe.
So good men of levynge to God chosyn bene,
Whan synful men be lyke chaff and to helle xul be
brought.

Good penauns ȝow to preche ful hertyly do I mene,
Shryfft and satysfaccion evyrmore to have in thought ;
What man in good penauns and schryfte of mowthe be sene,
Of God he is welbelovyd, that alle this worlde hath
wrought,
And alle thinge of nowth dede make.

Now have I tawght ȝow good penauns,
God graunt ȝow grace, at his plesauns
To have of synne delyverauns,
ffor now my leve I take !

XXII. THE TEMPTATION.

Sathan. Now Belyard and Belzabub, þe der wurthy
devele of helle,

And wysest of councel amonges alle the rowte !
Herke now what I sey, a tale I xalle ȝow telle,
That trobelyth sore my stomak : therof I have grett dowte.

Belyalle. Syr Sathanas, owre sovereyn, syre, with the
wol we dwelle,

Alle redy at thi byddynge to the do we lowte ;
If thou have any nede of oure wyse counselle,
Telle us now thi qwestyon alle out and oute ;
Sey al thi dowt be-dene.

Belsabub. ȝa, sere, telle us thi dowte by and by,
And we xul telle the so sekyrly,
That thou xalt knowe verryly
What thi dowte dothe mene.

Sathan. The dowte that I have it is of Cryst i-wys ;
Born he was in Bedleem, as it is seyd,
And many a man wenyth that Goddes sone he is,
Born of a woman and she a clene mayd.
And alle that evyr he prechyth, it is of hevyn blys,
He wyl lese oure lawe, I am ryght sore afayd ;
ffayn wolde I knowe who were ffadyr his,
ffor of this grett dowte I am sore dysmayd
Indede.

If that he be Goddys childe,
And born of a mayd mylde,

'Than be we rygh sore begylde,
And short xal ben oure spedē.

Therfore, seres, sumwhat that ȝe shewe,
In this grett dowth what is best to do ;
If he be Goddys sone he wyl brede a shrewe,
And werke us meche wrape, bothe wreche and woo :
Sorwe and care he wyl sone strewe,
Alle oure gode days than xulde sone be goo ;
And alle oure lore and alle oure lawe be wyl downe hewe,
And than be we alle lorn, if that it be soo,
He wylle don us alle tene.
He wylle be Lorde over hevyn and helle,
And ffeche awey alle oure catelle,
Therfor shewe now sum good counselle,
What comfort may best bene.

Belyalle. The best wytt that I kan say,
Hym to tempte forsothe it is ;
With sotyl whylys, if that thou may,
Asay to make hym to don amys.
If that he synne, this is no nay,
He may nat be kynge of blys :
Hym to tempte, go walke thi way,
ffor best counselle I trowe be this ;
Go forthe now and asay !

Belseabub. The best wytt I hold it be,
Hym to tempte in synnys thre,
The whiche mankende is frelté
Doth ffalle sonest alway.

Sathan. So affyr ȝour wytt now wylle I werke,
I wylle no lengere now here abyde ;
Be he nevyr so wyse a clerke,
I xal apposyn hym withinne a tyde.

Belsabub. Now, lovely Lucyfer, in helle so derke,
 Kynge and Lorde of synne and pryde ;
 With sum myst his wittys to merke,
 He send the grace to be thi gyde,
 And evyr more be thi spede !

Betyalle. Alle the develyss, that ben in helle,
 Shul pray to Mahound, as I the telle,
 That thou mayst spede this journey welle,
 And conforte the in this dede.

Jhesus. XI.^a days and XI.^a nyght
 Now have I fastyd for mannys sake ;
 A more grett hungryr had nevyr no wyght,
 Than I myself begynne to take ;
 ffor hungryr in peyn stronge am I pyght,
 And bred have I non myn hungryr for to slake,
 A lytel of a loof relese myn hungryr myght,
 But mурsele have I non my conforte for to make ;
 This suffyr I, man, for the.
 ffor thi glotenye and metys wronge,
 I suffyr for the this hungryr stronge,
 I am afferde it wyl be longe
 Or thou do thus for me.

Sathan. The Sone of God if that thou be,
 Be the grett myght of thi godhede,
 Turne these flyntes, anon lett se,
 ffrom arde stonys to tendyr brede.
 More bettyr it is, as I telle the,
 Wysely to werke aftyr my reed,
 And shewe thi myght of grett majesté,
 Than thorw grett hungryr ffor to be dede.
 These stonys now bred thou make,
 Goddys Sone if that thou be,
 Make these stonys bred, lett se,



COVENTRY MYSTERIES.

Than mayste thou ete ryght good plente,
Thyn hungyr for to slake.

Jhesus. Nott only be bred mannys lyff zitt stood,
But in the wурde of God, as I the say,
To mannys sowle is nevyr mate so good,
As is the wurd of God that prechid is alway.
Bred materyal dothe norche blood,
But to mannys sowle, this is no nay,
Nevyr more may be a betyr food,
Than the wurd of God, that lestyth ay.
To here Goddys wурde therfore man love.
Thi body doth love material brede,
Withoute the wурde of God thi soule is but dede,
To love prechynge therfore I rede,
If thou wylt duellyn in blysse above.

Sathan. ffor no grett hungyr that I kan se,
In glotony thou wylt not synne ;
Now to the temple come forthe with me,
And ther xal I shewe the a praty gynne.
Up to this pynnacle now go we,
I xal the sett on the hyest pynne,
Ther I preve what that thou be,
Or that we tweyn part a twynne,
I xal knowe what myght thou have.

Hic ascendit Deus pinnaculum templi, dum diabolus dicit quoque sequitur,
Whan thou art sett upon the pynnacle,
Thou xalt ther pleyn a qweynt steracle,
Or ellys shewe a grett meracle,
Thyself ffrom hurte thou save.

Hic Satanas ponit Jhesum super pinnaculum, dicens,
Now if thou be Goddys ssonne of myght,
Ryght down to the erthe anon thou falle,

And save thisylf in every plight
 ffrom harm and hurte, and scappys alle ;
 ffor it is wretyn with aungelys bryght
 That ben in hevyn, thi faderes halle,
 The to kepe bothe day and nyght,
 Xul be ful redy as thi tharalle,

Hurt that thou non have.

That thou stomele not ageyn the ston,
 And hurt thi fote as thou dost gon,
 Aungelle be redy alle everychon,
 In weys the to save.

Jhesus. It is wretyn in holy book,
 Thi Lorde God thou xalt not tempte ;
 Alle thynge must obeye to Goddys look,
 Out of his myght is non exempt ;
 Out of thi cursydnes and cruel crook,
 By Godys grace man xal be redempt :—
 Whan thou to helle, thi brennynge brook,
 To endles peyne xal evyr be dempt,
 Therin alwey to abyde.

Thi Lorde God thou tempt no more,
 It is nott syttenge to thi lore,
 I bydde the sese anon therfore,
 And tempte God in no tyde.

Sathan. Ow ! in gloteny nor in veynglory it dothe ryght
 nott avayl

Cryst for to tempt, it profyteth me ryght nought ;
 I must now begynne to have a newe travayl,—
 In covetyse to tempt hym it comyth now in my thought.
 ffor if I went thus away and shrynkyd as a snayle,
 Lorn were the labore alle that I have wrought ;
 Therfore in covetyse oure syre I xal asayle,

And assay into that syne yf he may be brought,
Anon forthe ryght.

Syr, ;itt onys I pray to the,
To this hyz hyl com forthe with me,
I xal the shewe many a ceté,
And many a wurthy syght.

Tunc Ihesus transit cum diabolo super moniem et dia-
bobus dicit,

Into the northe loke fforthe evyn pleyn,
The towre of Babylony ther mayst thou se ;
The ceté of Jerusalem stondyth ther ageyn,
And evyn ffast therby stondyth Galyle.
Nazareth, Naverne, and the kyngdom of Spayn,
Zabulon, and Neptalyne, that is a ryche countré,
Both zebée and Salmana, thou mayst se serteyn,
Itayl and Archage that wurthy remys be,
Bothe Jannense and Jurye.
Rome doth stonde before the ryght,
The temple of Salamon as sylver bryght,
And here mayst thou se opynly with syght
Bothe ffraunce and Normandye.

Turne the now on this syde and se here Lombardye,
Of spycery ther growyth many an c. balys ;
Archas and Aragon, and grett Almonye,
Parys and Portyngale, and the towne of Galys :
Pownteys and Poperynge, and also Pycardye,
Erlonde, Scottlonde, and the londe of Walys.
Grete pylis and castellys thou mayst se with eye,
za, and alle the wyd werde without mo talys,
Alle this longygh to me.
If thou wylt knele down to the grownde,
And wurchepp me now in this stownde,

Alle this world, that is so rownd,
I xal it gyve to the !

Jhesus. Go a bak, thou fowle Sathanas !

In holy Scrypture wretyn it is,
 Thi Lorde God to wurchipp in every plas,
 As for his thralle and thou servaunt his.

Sathan. Out, out, harrow ! alas ! alas !

I woundyr sore what is he this ?
 I cannot brynge hym to no trespass,
 Nere be no synne to don amys,
 He byddyth me gon abakke !
 What that he is I kannot se,
 Whethyr God or man, what that he be
 I kannot telle in no degré :
 ffor sorwe I lete a crakke.

Hic venient angeli cantantes et ministrantes ei :—
 “*Gloria tibi, Domine !*” *Dicens.*

Jhesus. Now, alle mankende, exaumple take
 By these grete werkys that thou dost se,
 How that the devylle of helle so blake
 In synne was besy to tempte me ;
 ffor alle hise maystryes that he dyd make,
 He is overcom and now doth ffle ;
 Alle this I suffyr ffor mannys sake,
 To teche the how thou xalt rewle the,
 Whan the devylle dothe the assayle.
 Loke thou concente nevyr to synne,
 For no sleytys, ne for no gynne,
 And than the victory xalt thou wynne,
 The devyl xal lesyn alle his travayl.

To suffyr temptation it is grett peyn,
 If thou withstonde it thou wynnyst grett mede,

Of God the more grace thou hast serteyn,
If thou with-sett the devyl in his dede.
Thow that the fende tempt the ageyn,
Of his power take thou no drede ;
ffor God hath the ȝovyn bothe myght and mayn,
Hym for to with-sytt evyr at nede,
Thou hast more myght than he.
Whan the devyl doth tempte the thoo,
Shewe thi myght ȝens thi ffoo,
Whan thi sowle partyth the froo,
In blysse than xal it be. *Amen!*

XXIII. THE WOMAN TAKEN IN ADULTERY.

Hic de muliere in adulterio deprehensa.

Jhesus. Nolo mortem peccatoris !

Man for thi synne take repentaunce,
If thou amende that is amys,
Than hevyn xal be thin herytaunce ;
Thow thou have don aȝens God grevauns,
ȝett mercy to haske loke thou be bolde,
His mercy doth passe in trewe balauns,
Alle cruel jugement be many folde.

Thow that ȝour synnys be nevyr so grett,
ffor hem be sad and aske mercy ;
Sone of my ffadyr grace ȝe may gett,
With the leste teer wepynge owte of ȝour ey.
My ffadyr me sent the, man, to bye,
Alle thi raunsom mysylfe must pay ;
ffor love of the mysylfe wyl dye,
Iff thou aske mercy, I sey nevyr nay.

Into the erthe ffrom hevyn above,
Thi sorwe to sese and joy to restore,
Man, I cam down, alle ffor thi love,—
Love me ageyn, I aske no more !
Thow thou myshappe and synne ful sore,
ȝit turne aȝen and mercy crave ;

It is thi fawte and thou be lore,
Haake thou mercy and thou xalt have.

Upon thi neybore be not vengabyl,
Ageyn the lawe if he offende ;
Lyke as he is, thou art unstabyl,
Thyn owyn frelté evyr thou attende.
Evermore thi neybore helpe to amende,
Evyn as thou woldyst he xulde the ;
Ageyn hym wrathe if thou accende,
The same in happ wylle falle on the.

Eche man to othyr be merciable,
And mercy he xal have at nede ;
What man of mercy is not tretable,
Whan he askythe mercy he xal not spedee.
Mercy to graunt I com indede ;
Whoso aske mercy he xal have grace ;
Lett no man dowte for his mysdede,
But evyr aske mercy, whyl he hath space.

Scriba. Alas ! Alas ! oure lawe is lorn !
A ! fals ypcryte, Jhesu be name,
That of a sheppherdis dowtyr was born,
Wyl breke oure lawe and make it lame.
He wyl us werke ryghtmekyl shame,
His fals purpos if he upholde ;
Alle oure lawys he dothe defame,
That stynkyng beggere is woundyr bolde.

Phariseus. Sere scrybe, in feyth that ypcryte
Wyl turue this londe al to his lore ;
Therfore I councelle hym to indyte,
And chastyse hym ryght wel therfore.

Scriba. On hym beleve many a score,
 In his prechynge he is so gay ;
 Eche man hym ffolwygh ever more and more,
 Aȝens that he seyth no man seyth nay.

Phariseus. A ffals qwarel if we cowde feyne,
 That ypocrite to puttyn in blame ;
 Alle his prechynge xulde sone disteyne,
 And than his wurchepp xuld turne to shame.
 With sum falshede to spyllyn his name
 Lett us assay, his lore to spylle ;
 The pepyl with hym yff we cowde grame,
 Than xulde we sone have al oure wylle.

Accusator. Herke, sere pharysew, and sere scrybe,
 A ryght good sporte I kan ȝow telle,
 I undyrtake that ryght a good brybe
 We alle xul have to kepe councelle.
 A fayre ȝonge qwene here by doth dwelle,
 Bothe ffresche and gay upon to loke,
 And a talle man with her dothe melle,—
 The wey into hyr chawmere ryght evyn he toke.

Lett us thre now go streyte thedyr,
 The wey fful evyn I xalle ȝow lede ;
 And we xul take them bothe togedyr,
 Whylle that thei do that synful dede.

Scriba. Art thou sekyr that we xal spedē ?
 Shalle we hym fynde whan we cum there ?
Accusator. Be my trowthe I have no drede,
 The hare fro the fforne we xal arere.

Phariseus. We xal have game and this be trewe !
 Lete us thre werke by on assent,
 We wyl here brynge evyn beforne Jhesu,
 And of here lyff the truthe present ;

How in advowtrye hyre lyff is lent ;
 Than hym beforne whan she is browth,
 We xul hym aske the trew jugement,
 What lawful deth to here is wrouthe ?

Of grace and mercy hevyr he dothe preche,
 And that no man xulde be vengeable ;
 Ageyn the woman if he sey wreche,
 Than of his prechynge he is unstabyl ;
 And if we fynde hym varyable
 Of his prechynge that he hath tawth,
 Than have we cawse, bothe juste and able,
 ffor a fals man that he be cawth.

Scriba. Now, be grete God, *þe* sey fful welle :
 If we hym syndyn in varyaunce,
 We have good reson, as *þe* do telle,
 Hym for to bryngē to foule myschauns.
 If he holde styllē his dalyauns,
 And preche of mercy hire for to save ;
 Than have we mater of gret substauns,
 Hym for to kylle and putt in grave.

Grett reson why I xal þow telle ;
 ffor Moyses dothe bydde in oure lawe,
 That every advowterere we xuld qwelle,
 And ȝitt with stonyis thei xulde be slawe ;
 Ageyn Moyses if that he drawe,
 That synful woman with grace to helpe,
 He xal nevyr skape out of oure awe,
 But he xal dye lyke a dogge whelpe.

Accusator. *þe* tary ovyr longe, seres, I sey þow,
 They wyl sone parte, as that I gesse ;
 Therfore if *þe* wyl have þour pray now,
 Lete us go take them in here whantownesse.

Phariseus. Goo thou beforne the wey to dresse,
 We xal the ffolwe within short whyle ;
 Iff that we may that quene dystresse,
 I hope we xal Jhesu begyle.

Scriba. Breke up the dore, and go we inne,
 Sett to the shuldyr with alle thi myght ;
 We xal hem take evyn in here synne,
 Here owyn trespass shal them indite.

Hic juvenis quidam extra currit indeploydo, calligis non ligatis, et bracas in manu tenens, et dicit accusator,

Accusator. Stow that harlot sum erthely wyght,
 That in advowtrye here is fflownde.

Juvenis. · 3iff any man stow me this nyth,
 I xal hym ȝeve a dedly wownde.
 If any man my wey doth stoppe
 Or we departe, ded xal I be ;
 I xal this daggare putt in his croppe,
 I xal hem kylle or he xal me.

Phariseus. Grett Goddys curse mut go with the,
 With suche a shrewe wylle I not melle.

Juvenis. That same blyssyng I ȝyff ȝow thre,
 And qwhethe ȝow alle to the devyl of helle ;
 In feyth I was so sore affrayd
 Of ȝone thre shrewys, the sothe to say,
 My breche be nott ȝett welle up teyd,
 I had such hast to renne away :
 Thei xal nevyr cacche me in suche affray,—
 I am fulle glad that I am gon.
 Adewe ! adewe ! a xx^u. devyl way,
 And Goddys curse have ȝe everychon.

Scriba. Come forthe, thou stotte ! com forthe, thou scowte !
 Come forthe, thou bysmare and brothel bolde !

Come fforthe, thou hore, and stynkyng byche clowte !
 How longe hast thou suche harlotry holde ?
Phariseus. Come forth, thou quene ! come forthe, thou ecolde !
 Com forth, thou sloveyn ! com forthe, thou slutte !
 We xal the teche with carys colde,
 A lytyl bettyr to kepe thi kutte.

Mulier. Al mercy, mercy, seres, I yow pray,
 ffor Goddys love have mercy on me !
 Of my myslevyng me not bewray,
 Have mercy on me, for charyté !
Accusator. Aske us no mercy, it xal not be ;
 We xul so ordeyn ffor thi lot,
 That thou xalt dye ffor thin advowtrye ;
 Therfore come forthe, thou stynkyng stott !

Mulier. Seres, my wurchepp if ȝe wyl save,
 And helpe I have non opyn shame ;
 Bothe gold and sylvyr ȝe xul have,
 So that in clennes ȝe kepe my name.
Scriba. Mede ffor to take, we were to blame,
 To save suche stottys, it xal not be ;
 We xal brynge the to such a game,
 That alle advowtereres xul lern be the.

Mulier. Stondynge ȝe wyl not graunt me grace,
 But for my synne that I xal dye ;
 I pray ȝow kylle me here in this place,
 And lete not the pepyl upon me crye.
 If I be sclaudryd opynly,
 To alle my frendys it xal be shame :
 I pray ȝow kylle me prevyly,
 Lete not the pepyl knowe my defame !

Phariseus. Ffy on the, scowte ! the devyl the qwelle !
 Ageyn the lawe xul we the kylle ?

ffyrst xal hange the the devyl of helle,
 Or we suche folyes xulde ffulfylle ;
 Thow it lyke the nevyr so ille,
 Befforn the prophete thou xalt have lawe,
 Lyke as Moyses doth charge us tylle,
 With grett stonys thou xalt be slawe.

Accusator. Com forthe apase, thou stynkyng scowte !

Before the prophete thou were this day ;
 Or I xal ȝeve the suche a clowte,
 That thou xalt falle downe evyn in the way.
Scriba. Now, be grett God ! and I the pay,
 Suche a buffett I xal the take,
 That alle the tethe, I dare wel say,
 Withinne thin heed ffor who xul shake.

Phariseus. Herke, sere prophete, we alle ȝow pray
 To gyff trewe dome and just sentence
 Upon this woman, whiche this same day
 In synfulle advowtery hath don offense.

*Hic Jhesus, dum isti accusant mulierem, continue dicitur
 digito suo scribere in terra,*

Accusator. Se, we have brought here to ȝour presens,
 Becawse ȝe ben a wys prophete,
 That ȝe xal telle be consyens,
 What dethe to hyre ȝe thynke most mete.

Scriba. In Moyses lawe ryght thus we fynde,
 That suche fals lovers xul be slayn,
 Strete to a stake we xul hem bynde,
 And with grett stonys brest out ther brayn.
 Of ȝour concyens telle us the playn,
 With this woman what xal be wrought ;
 Shalle we lete here go qwyte agayn,
 Or to hire dethe xal she be brought ?

Jhesu nichil respondit, sed semper scrybyt in terra,

Mulier. Now, holy prophete, be merciable !

Upon me, wrecche, take no vengeance !

for my synnys abhomynable,

In hert I have grett repentaunce.

I am wel wurthy to have myschaunce,

Bothe bodily dethe and werdly shame ;

But gracyous prophete of socurraunce,

This tyme pray ȝow for Goddys name.

Phariseus. Ageyn the lawe thou dedyst offens,

Therfore of grace speke thou no more ;

As Moyses gevith in law sentens,

Thou xalt be stonyd to deth therfore.

Accusator. Ha don, eere prophete, telle us ȝoure lore ;

Xul we this woman with stonys kylle ?

Or to hire hous hire home restore ?

In this mater telle us ȝour wylle.

Scriba. In a colde stodye me thynkyth ȝe sytt ;

Good sere, awake, telle us ȝour thought :

Xal she be stonyd ? telle us ȝour wytt,—

Or in what rewle xal sche be brought ?

Jhesus. Loke whiche of ȝow that nevyr synne wrought,

But is of lyff clennere than she,

Cast at here stonys, and spare here nowght,

Clene out of synne if that ȝe be.

Hic Jhesus iterum se inclinans scribet in terra, et omnes accusatores quasi confusi separatim in tribus locis se disjungent.

Phariseus. Alas ! alas ! I am ashamed !

I am afferde that I xal deye ;

Alle myn synnys evyn propyrlly namyd

ȝou prophete dede wryte befor myn eye.

Iff that my felawys that dude aspye,
 They wylle telle it bothe ffer and wyde ;
 My sunfull levynge if thei out crye,
 I wot nevyr wher myn heed to hyde.

Accusator. Alas ! for sorwe myn herte doth blede,
 Alle myn synnys ȝon man dude wryte ;
 If that my felawys to them toke hede,
 I kannot me ffrom deth acquyte.
 I wold I wore hyd sumwhere out of syght,
 That men xuld me no where se ne knowe ;
 If I be take I am afflyght
 In mekyl shame I xal be throwe.

Scriba. Alas ! the tyme that this betyd,
 Ryght byttyr care doth me embrace !
 Alle my synnys be now unhyd,
 ȝon man befor me hem alle doth trace.
 If I were onys out of this place,
 To suffyr deth gret and vengeauns able ;
 I wyl nevyr come befor his face,
 Thow I xulde dye in a stable.

Mulier. Thow I be wurthy ffor my trespass
 To suffyr dethe abhomynable,
 ȝitt, holy prophete, of ȝour hyȝ grace
 In ȝour jugement be mercyable.
 I wyl nevyr more be so unstable,
 O, holy prophete ! graunt me mercy !
 Of my synnys unresonable,
 With alle myn hert I am sory.

Jhesus. Where be thi fomen that dude the accuse ?
 Why have thei lefte us to alone ?
Mulier. Bycawse they cowde nat hemself excuse,
 With shame they ffled hens everychone ;

But, gracyous prophete, lyst to my mone !
Of my sorwe take compassyon !
Now alle myn enmyes hens be gone,
Sey me sum wurdē of consolacion.
Jhesus. ffor tho synnys that thou hast wrought,
Hath any man condempnyd the ?
Mulier. Nay forsothe that hathe ther nought,
Butt in ȝour grace I putt me.
Jhesus. ffor me thou xalt nat condempnyd be ;
Go hom ageyn and walke at large :
Loke that thou leve in honesté,
And wyl no more to synne, I the charge.
Mulier. I thanke ȝow hyȝly, holy prophete,
Of this grett grace ȝe have me graunt ;
Alle my lewde lyff I xal doun lets,
And ffonde to be Goddys trewe servaunt.
Jhesus. What man of synne be repentaunt,
Of God if he wyl mercy crave,
God of mercy is so habundawnt,
That what man haske it he xal it have.

Whan man is contrite, and hath wonne grace,
God wele not kepe olde wrethe in mynde,
But bettyr love to hem he has,
Very contryte whan he them fynde.
Now God, that dyed ffor alle mankende,
Save alle these pepyl, both nyght and day !
And of oure synnys he us unbynde,
Hyȝe Lorde of hevyn, that best may ! Amen.

XXIV. LAZARUS.

Hic incipit de suscitatione Lazari.

Lazarus. God, that alle thynge dede make of nowth,
And puttyst eche creature to his fenaunce,
Save thyn handwerke that thou hast wrought,
As thou art lord of hiȝ substauns !

O, gracyous God ! att thi plesauns,
Of my dysese now comforte me,
Whiche thorowe syknes hath suche penawnce,
On ethys ffor heed-ache may I now se.

Systyr Martha and Mawdelyn eke,
What hast helpe me in bedde to dresse ;
ffor trewly I am so woundyrlly seke,
I may nevyr schape this grett seknes.
My deth is com now I gesse,
Help into chawmere that I be led,
My grett desesse I hope xal lesse,
If I were leyd upon a bed.

Martha. Lazarus, brother, be of good cher,
I hope ȝour syknes ryght wel xal slake ;
Upon this bed rest ȝow rygh here,
And a good slep assay to take.

Magdalyn. Now, jentyl brothyr, ffor Goddys sake
Lyfte up ȝowre herte and be not feynt ;
An hevy householde with us ȝe make,
If dedly syknes have ȝow ateynt.

Lazarus. fforsythe, dere systeryn, I may not slepe,
 My syknes so sore dothe evyr encresa ;
 Of me I pray ȝow take ryght good kepe,
 Tyll that my peyne begynne relese.

Martha. God graunt grace that it may sese,
 Of syknes God make ȝow sownde ;
 Or ellis oure joy wylle sone dyscres,
 In so grett peynes if ȝe ly bownde.

Magdalyn. A ! brothir, brothir, lyfte up ȝoure herte,
 ȝour hevy cher doth us grevaunce ;
 If deth from us ȝow xulde departe,
 Than were we brought in comberaunce.
 ȝe be oure brothyr syb of alyaunce,
 If ȝe wore deed, than had we none ;
 ȝe do us brynge in distemperaunce,
 Whan ȝe us telle ȝe xal hens gone.

Primus consolator. Dame Martha and Magdalyne,
 How faryth ȝour brothir ? lete us hym se.

Martha. He is ryght seke and hath grett pyne,
 I am aferde deed he xal be.

Magdalyn. A man may have ryght grett peté,
 The fervent hete of hym to fele.

Secundus consolator. Take ȝe no thought in no degré,
 I hope that he xal fflare fful wele.

Martha. He may nat leve, his colowre doth chaunge,
 Come to his bed, ȝe xal hym se.

Magdalyn. Iff he longe leve, it wyl be straunge,
 But as God wole, so mut it be ;

Chere hym, gode frendys, ffor charyté,
 Comforde of hym we kan non gete.

Alas ! alas ! what eylight me,
 Myne herte for wo is wundyr grete.

Tertius consolator. Ah, heyl ! syr Lazarus, how do þe fare ?

How do þe ffele ȝow in ȝour herte ?

Lazarus. I am with syknes alle woundyn in care,

And loke whan deth me xulde departe.

Quartus consolator et nuncius. ȝe xal have hele and leve
in qwart,

If ȝe wol take to ȝow good chere.

Lazarus. Whan deth on me hath shet his dart,

I xal have hele and ly on bere.

Primus consolator. Be of good comforde and thynke not so,

Put out of herte that idyl thought ;

ȝoure owyn mysdemyng may werke ȝow wo,

And cause ȝow sonere to dethe be brought.

Secundus consolator. With gret syknes thow ȝe be sought,

Upon ȝouresyf have no mystruste ;

If that ȝe have, I wundyr ryght nouȝt,

Thow ȝe be deed and cast in duste.

Tertius consolator. Many on hathe had ryght grett
syknesse,

And aftyr hath had his hele ageyn ;

And many a man, this is no lesse,

With his wantruste hymself hathe slain.

ȝe be a man of ryght sad brayn,

Thow that ȝour syknes greve ȝow ryght ille,—

Pluk up ȝour herte with myght and mayn,

And chere ȝoursyf with alle ȝour wylle.

Lazarus. Ageyn my syknes ther is non ese,

But Jhesu Cryst, my maystyr dere,

If that he wanst of my dysseseye,

Ryght sone I trust he wolde ben here.

Quartus consolator. I xal go to hym withoutyn dwere,

And of ȝour syknes telle hym serteyne ;

Loke that ȝe be of ryght good chere,
Whylle that I go and com ageyn.

Martha. Now, jentyl ffrend, telle hym ryght thus,
He that he lovyth hath grett syknes,

Hedyr to come and conforte us,

Say that we prayd hym of his goodnes.

Magdalyn. Recomende us onto his hyȝnes,

And telle hym alle oure hertys wo;

But he conforte oure hevynes,

Oure werdly joy awey wyl go.

Quartus consolator et nuncius. The trewthe fforsythe alle
every dele,

As ȝe have told, so xal I say;

Go to ȝour broythyr and cheryse hym wele,
ffor I walke fforthe streyte in my way.

Martha. What chere, good brothyr? telle me I pray;

What wele ȝe ete? what wele ȝe drynk?

Loke what is plesyng to ȝour pay;—

ȝe xal have what ȝe wole thynke.

Lazarus. My wynde is stoppyd, gon is my brethe,—

And dethe is come to make myn ende;

To God in hevyn my sowle I qwethe,—

ffarwelle, systern, for hens I wende.

Hic Lazarus moritur, etc.

Magdalyn. Alas! ffor wo myn here I rende,

Myn owyn dere brothyr lyth here now ded;

Now have we lost a trusty ffrende,—

The sybbest blood of oure kynreed!

Martha. Alas! alas! and weleway!

Now bi we tweyn bothe brothyrles!

. ffor who my hert is colde as clay ;
 A ! hoo xal conforte oure carefulnes ?
 Ther had nevyr woman more doolfulnes ;
 A ! systyr Magdalyn, what is ȝour reed ?
 What whith may helpe oure hevynes,
 Now that oure brother is gon and deed ?

Magdalyn. Alas ! dere systyr, I cannot telle ;
 The best conforte that I can sey,
 But sum man do us sle and qwelle,
 Lete us ly down by hym and dey.
 Alas ! why went he alone awey ?
 If we had deyd with hym also,
 Than had oure care alle turnyd to pley,
 Ther now alle joye is turnyd to woo.

Primus consolator. Be of good conforte and thank God
 of al,
 ffor dethe is dew to every man ;
 What tyme that deth on us xal ffal,
 Non erthely wyght the oure telle can.
Martha. We alle xul dye, that is sertan,
 But ȝit the blood of kynde nature,
 When dethe the brothyr awey hath tan,
 Must nedys murne that sepulture.

Secundus consolator. Good ffrendys, I pray ȝow holde
 ȝour pes,
 Alle ȝour wepynge moy not amende itt ;
 Of ȝour sorwinge therfore now ses,
 And helpe he were buryed in a cley pitt.
Magdalyn. Alas ! that wurde myn herte doth slytt,
 That he must now in cley be grave ;
 I wolde sum man my throte wulde kytt,
 That I with hym myght lyne in cave.

Firste consolator. Both the hand and foot now he is wounde,
 In a whiche both the fayr and clene,
 Let us here hym streye to that grounde,
 Where that ye thynke his grave xal bene.
Marija. We be falle lothe that pytt to sen ;
 But stoundyng it may no bettyr be,
 The coors take up yow ther between,
 With carefull herte yow shalwe xal we.

Hic portavit corpus ad sepulturem.

Mary Magdalene. Alas ! conforte I se non oþyr,
 Bot alle of sorwe, and care, and woo ;
 We daulfulle women must borry oure brother,
 Alas ! that deth me wyl not sian.
 If I to pitt with hym myght go,
 Therin evrymore with hym to abyde,
 Then were my care alle went me fro,
 Ther now grett sorwe doth wounde me wyde.

Seconde consolator. This coors we burry here in this pytte,
 Allemyghty God the sowle mut have ;
 And with this ston this grave we shytte,
 fro ravenous bestes the body to save.
Mary Magdalene. He is now brought into his cave,
 Myn hert flor woo this syght doth kyllie ;
 Lete us sytt down here by the grave,
 Or we go hens wepe alle oure ffylle.

Marija. Us for to wepe no man may lett,
 Before oure face to se this syght.

Alas ! qwhy doth deth us not sett,
 Us for to brynge to this same plyght ?

Secundus consolator. Arys, for shame, þe do not ryght,
 Streyn from this grave he xul go hens.

Us for to grugge ageyns Godys myght,
 Ageyns hyȝ God ȝe do offens.

Magdalen. Syth I must nedys with ȝow hens gon,
 My brotheres grave lete me fyrst kys ;
 Alas ! no whith may helpe my mon,
 ffarewel, my brother ! farewel, my blys !

Tertius consolator. Hom to ȝour place we xal ȝow wysse,
 ffor Goddys love be of good chere ;
 Indede ȝe do ryght sore amys,
 So sore to wepe, as ȝe do here.

Martha. Lete us go hom than to oure place,
 We pray ȝow alle with us to abyde ;
 Us to comforte with sum solace,
 Tyl that oure sorwe doth slake and sclyde.

Primus consolator. ȝow for to comforte at every tyde,
 We xalle dwelle here bothe nyght and day,
 And God that made this werd so wyde,
 Be ȝowre comforte, that best may.

Hic quartus consolator et nuncius loquitur Jhesu dicens,

Quartus consolator. Heyl, holy prophete, Jhesu by name !
 Martha and Mawdelyn, tho systeryn too,
 Recommende hem to ȝour hyȝ fame,
 And bad me sey to ȝow thus, loo !
 How that Lazarus, qwhiche that ȝe lovyd so,
 With grett syknes is sore dyssesyd ;
 To hym they prayd ȝow that ȝe wolde goo,
 If that ȝour hyȝnes therwith were plesyd.

Jhesus. Dedly syknes Lazarus hath non,
 But for to shewe Goddys grete glorye ;
 ffor that syknes is ordeynyd alon,
 The sone of God to gloryfie.

Nuncius. They be in dowte that he xal deye,
 Grett syknes hym sore doth holde ;

*ffor vvergent bete his blood dothe dreye,
His colore chaungyth, as they me tolde.*

Jhesus. Goo hem ageyn, and telle hem thus,
I xal come to hem whan that I may.

Nuncius. At your comaundement, O propheete Jhesus !
I xal hem telle, as ȝe do say.

Jhesus. Com forthe, bretheryn, walke we oure way,
Into Jurye go we anon ;
I cam not there ful many a day,
Therfore thedyr now wyl I gon.

Omnes discipuli. The Jewys ageyn the were grym and
grylle,

Whan thou were there walde the a slayn ;
With stonye they sowte the ffor to kyll,
And wylt thou now go thedyr ageyn.

Jhesus. Xij. owrys the day hath in certeyn,
In them to walke bothe clere and bryght ;
He xal not stombly ageyn hille nor pleyn,
That goth the wey whyl it is day lyght.

But if men walke whan it is nyght,
Sone they offende in that dyrknes,
Becawse they may have no cler syght,
They hurte there ffete ofte in suche myrkenes.
But as ffor this, ȝitt nevrthelesse,
The cawse therfore I thedyr wyl wende,
Is ffor to reyse, ffrom bedde expresse,
Lazarus that sleepyth, oure althere ffrende.

Omnes discipuli. Of his syknes he xal be save,
If that he slepe, good sygne it is.

Jhesus. Lazarus is deed and leyd in grave,
Of his sleepynge ȝe deme amys ;

I was not there, ȝe knew weyl this,
 To strengthe ȝoure feyth I am ful glad.
 Therfore I telle ȝow the trewthe i-wys,
 Oure ffrende is deed and undyr erthe clad.

Thomas. Than goo we alle ryght evyn streyth thedyr,
 There as oure ffrende Lazarus is deed ;
 And lete us deye with hym togedyr,
 Ther as he lyth in the same stede.

Jhesus. The ffor to deye have thou no drede,
 The wey streyth thedyr in hast we take ;
 Be the grett myght of myn Godhede,
 Oute of his slepe he xal awake.

Nuncius. Alle heyl ! Martha and Mawdelyn eke,
 To Jhesu I have ȝour massage seyd,
 I tolde hym how that ȝour brothyr was seke,
 And with grett peyn in his bed leyd.
 He bad ȝe xulde not be dysmayde,
 Alle his syknes he xal askape ;
 He wylle byn here within a brayde,
 As he me tolde, he comyth in rape.

Mawdelyn. That holy prophete doth come to late,
 Oure brothyr is beryed iij. days or this ;
 A grett stone stoppyth the pyttys gate,
 There as oure brothere beryde is.

Nuncius. Is Lazarus deed ? now God his sowle blys !
 ȝit loke ȝe take non hevynes,
 So longe to wepe ȝe don amys,
 It may not helpe ȝour sorynes.

Martha. Oute of myn herte alle care to lete,
 Alle sorwe and wo to caste away,

I xal go forthe in the strete
To mete with Jhesu, if that I may.
Secundus consolator. God be ȝour spede bothe evyr and ay,
ffor with ȝour sustyr we wyl abyde;
Here to conforte we xal assay,
And alle here care to caste awyde.

Tertius consolator. Mary Mawdelyn, be of good herte,
And wel bethynke ȝow in ȝour mynde,
Ecbe creature bens must depart,
Ther is no man but bens must wende!
Deth to no wyht can be a frende,
Alle thinge to erthe he wyl downe cast;
Whan that God wol alle thynge hath ende,
Langore than hym lynt nothynge may last.

Magdalyn. I thanks ȝow, frendys, ffor ȝour good chere,
Myn hed doth ake, as it xulde brest;
I pray ȝow, therfore, while ȝe ben here,
A lytil whyle that I may rest.
Quartus consolator manus. That Lord that made bothe
est and west,
Graunt ȝow good grace suche rest to take,
That onto hym xulde please most best,
As he this worlde of nought dyd make!

Martha. A! gracyous Lord, had ȝe ben here,
My brother Lazarus this tyme had lyvyd;
But iiij. dayz gon upon a bere
We dede hym berye whan he was ded.
ȝitt now I knowe withowtyn drede,
What thynge of God that thou do crave,
Thou xalt spede of the hyȝ Godheede,
What so thou aske thou xalt it have.

Jhesus. Thy brothyr Lazarus aȝen xal ryse,
A levynge man aȝen to be.

Martha. I woot wel that at the grett last syse,
He xal aryse and also we.

Jhesus. Resurrecccion thou mast me se,
And hendeles lyff I am also ;
What man that deyth and levyth in me,
ffrom deth to lyve he xal ageyn go.

Eche man in me that feytheſful is,
And ledyth his lyff aftere my lore,
Of hendeles lyff may he nevyr mys,
Evere he xal leve and deye nevyr more.

The body and sowle I xal restore
To endeles joye, dost thou trowe this ?

Martha. I hope in the, O Cryst ! ful sore,
Thou art the Sone of God in blys !

Thy ffadyr is God of lyff endeles,
Thiself is Sone of lyff and gras ;
To sese these wordlys wrecchydnes,
ffrom hefne to erth ethou toke the pas.

Jhesus. Of hevynly myght ryght grett solas,
To alle this world me xul sone se ;
Go, calle thi systyr into this plas,
Byd Mary Mawdelyn come hedyr to me.

Martha. At thi byddyng I xalle here calle,
In hast we were here ȝow beforne.

Mawdelyn. Alas ! my mowthe is byttyr as galle,
Grett sorwyn my herte on tweyn hath scorne ;
Now that my brothyr from syth is lorn,
Ther may no myrthe my care releve.
Alas, the tyme that I was borne !
The swerde of sorwe myn hert doth cleve.

Primus consolator. ffor his dere love that aile that wrought,

 Ses sumtyme of your wepynge,
And putt alle thynge out of thought,
 Into this care that ȝow doth bryngē.

Secundus consolator. ȝe do yourself ryght grett hyndryngē,
 And short ȝoure lyff or ȝe beware ;
ffor Goddys love, ses of ȝour sorwyngē,
 And with good wysdam refreyn ȝour care.

Martha. Sustyr Magdalen, come out of halle,
 Our maystyr is com, as I ȝow say ;
He sent me hedyr ȝow for to calle,
 Come forthe in hast, as I ȝow pray.

Magdalen. Ha ! where hath he ben so many a longe day ?
 Alas ! why cam he no sonere hedyr ?
In hast I folwe ȝow anon the way,
 Me thynkyth longe or I come thedyr.

Tertius consolator. Herke, gode ffrendys, I ȝow pray,
 Aftyr this woman in hast we wende ;
I am aferde ryght in good fay,
 Hereself for sorwe that she wyl shende.

Nuncius. Here brothyr so sore is in hire mende,
 She may not ete, drynke, nor slepe ;
Streyte to his grave she goth on ende,
 As a mad woman, ther for to wepe.

Magdalen. A ! sovereyn Lord, and mayster dere !
 Had ȝe with us ben in presens,
Than had my brother on lyve ben here,
 Nat ded but qwyk, that now is hens.
Ageyn deth is no resystens,
 Alas ! myn hert is woundyrrly wo,

Whan that I thynke of his absens,
That ȝe ȝyourself in herte lovyd so.

Primus consolator. Whan we have mynd of his sore dethe,
He was to us so gentyl and good,
That mend of hym oure hertes sleth,
The losse of hym doth marre oure mood.

Secundus consolator. Be bettyr neyborne nevyr man stood,
To every man he was ryght hende ;
Us he dede refresche with drynk and food,
Now he is gon, gon is oure frende !

Jhesus. ȝowre grett wepynge doth me constreyne
ffor my good ffrend to wepe also ;
I cannot me for wo restreyn,
But I must wepe lyke as ȝe do.

Hic Jhesus fngit se lacrimari.

Tertius consolator. Beholde this prophete, how he doth
wepe lo !

He lovyd Lazarus ryght woundyrlly sore,
He wolde not ellys for hym thus wepe so,
But if that his love on hym were the more.

Nuncius. A straw for thi tale, what nedyth hym to wepe ?
A man born blynde dyde he nat ȝeve syght ?
Myght he not thanne his frende on lyve kepe,
Be the vertu of that same hyȝ myght ?

Jhesus. Where is he put ? telle me anon ryght ;
Brynge me the weye streyth to his grave.

Martha. Lord ! at ȝour wylle we xal brynge ȝow tyght,
Evyn to that place ther he doth lyve in cave.

Magdalyn. Whan that we had the massangere sent,
Or he had fullyche half a myle gon,

Deyd my brother, and up we hym hent,
Here in this grave we beryed hym anon.

Jhesus. The myght of the Godhed xal gladd ȝow everychon,
Suche syght xal he se bens or ȝe wende ;
Sett to ȝour handys, take of the ston,
A syght lete me have of Lazarus my ffrende.

Martha. He stynkygh ryght fowle longe tyme or this,
Iij. days gon forsothe he was dede.

Lete hym ly styll ryght evyn as he is,
The stynke of his careyn myght hurte us I drede.

Jhesus. As I have the tolde, syght of the Godhede
Thyself xuldyst have, feythful if thou be ;
Take of the ston, do aftyr my rede,
The glorye of the Godhede anon ȝe xal se.

Primus consolator. ȝoure byddynge xal be done a ful
swyfte,

Sett to ȝour handys and helpe echone ;
I pray ȝow, seres, help me to lyfte,
I may not reyse it myself alon.

Secundus consolator. In feyth it is an holy ston,
Ryth sad of weyth and hevy of peys.

Tertius consolator. Thow it were twyes so hevy as on,
Undyr us fourre we xal it reyse.

Nuncius. Now is the ston take ffrom the cave,
Here may men se a rewly sygth
Of this ded body that lyth here in grave,
Wrappyd in a petefful plyght.

Jhesus elevatis ad cælum ocnis, dicit,
I thanke the, Fadyr, of thin hyȝ myght,
That thou hast herd my prayour this day ;

I know ful wel, bothe day and nyght,
Ever thou dost graunt that I do say.

But for this pepyl that stondyth about,
And beleve not the power of the and me ;
Them for to brynge clene out of dowt,
This day oure myght they alle xul se.

Hic Jhesus clamat voce magna, dicens,
Lazarus ! Lazarus ! my frende so fre !
ffrom that depe pitt come out anon !
Be the grett myght of the hyȝ magesté,
Alyve thou xalt on erthe ageyn gon.

Lazarus. At ȝoure comaundement I ryse up ful ryght,
Heyn, helle, and erthe ȝoure byddyng must obeye ;
ffor ȝe be God and man, and Lord of most myght,
Of lyff and of deth ȝe have bothe lok and keye.

Hic resurget Lazarus ligatis manibus et pedibus ad modum sepulturi, et dicit Jhesus,

Jhesus. Goo forthe, bretheryn, and Lazarus ȝe untey,
And alle his bondys losyth hym asundyr :
Late hym walke hom with ȝow in the wey,
Ageyn Godes myght this meracle is now undyr.

Petrus. At ȝour byddynge his bondys we unbynde,
Alle thynge muste lowte unto ȝour magesté !
Be this grett meracle opynly we fynde,
Very God and man in trewthe that ȝe be.

Johannes. That thou art very God every man may se,
Be this meracle so grett and so mervaylle ;
Alle thynge undyr hevyn must nedys obeye the,—
Whan aȝens the thowh deth be, he may not prevaylle.

Omnis Consolatores. We allewith o voys ffor God do the
knowe,

And for oure Savyour we do the reverens ;
Alle oure hool love now in the doth growe,
O sovereyn Lord of most excellens !
Helpe us of ȝour grace whan that we go hens,
ffor azens deth us helpyht not to strye,
But aȝen ȝour myght is no resistens,
Oure dethe ȝe may aslakē and kepe us stille on lyve.

Ihesus. Now I have shewyd in opyn syght,
Of my Godhed the gret glorie ;
To-ward my passyon I wyl me dyght,
The tyme is nere that I must deye.
ffor alle mankynde his sowle to bye,
A crown of thorn xal perchyn myn brayn,
And on the mont of Calvarye,
Upon a cros I xal be slayn.

XXV. THE COUNCIL OF THE JEWS.

Demon. I am ȝour lord Lucifer, that out of helle cam,
Prince of this werd, and gret duke of helle.

Wherfore my name is clepyd Sere Satan,
Wheche aperyth among ȝow a matere to spelle.

I am norssher of synne to the confusyon of man,
To bryng hym to my dongeon ther in fyre to dwelle.
Ho so evyr serve me, so reward hym I kan,
That he xal syng weleaway ever in peynes ffelle.

Lo ! thus bountevous a lord than now am I,
To reward so synners, as my kend is ;
Whoso wole folwe my lore and serve me dayly,
Of sorwe and peyne anow he xal nevyr mys.

ffor I began in hefne synne for to sowe,
Amonge alle the angellys that weryn there so bryth ;
And therfore was I cast out into helle ful lowe,
Notwythstandyng I was the fayrest and berere of lyth.

ȝet in drowe in my tayle of tho angelys bryth ;
With me into helle takyth good hed what I say ;
I leste but tweyn aȝens on to abyde there in lyth,
But the iij.^{de} part come with me, this may not be
seyd nay.

Takyth hed to your prince than, my pepyl everychon,
And seyth what maystryes in hefne I gan ther do play;

To gete a thowsand sowlys in an houre me thynkyth it
but skorn,

Syth I wan Adam and Eve on the fyrst day.

But now meruelous mendys rennyn in myn rememberawns,
Of on Cryst wiche is clepyd Joseph and Maryes sone ;
Thryes I tempte hym be ryth sotylle instawnce,
Aftyr he fast fourty days ageyns sensual myth or reson.

ffor of the stony s to a mad bred, but sone I had conclusyon,
Than upon a pynnacle, but angelys were to hym assyntent ;
His answerys were meruelous, I knew not his intencion ;
And at the last to veyn glory, but nevyr I had myn intent.

And now hath he xij. dyscypulys to his attendauns,
To eche towne and cety he sendyth hem as bedellys ;
In dyverce place to make ffor hym puruyauns,
The pepyl of hese werkys fful grettly merveyllys.
To the crokyd, blynd, and downme, his werkys prevaylys,
Lazarus that foure days lay ded his lyff recuryd;
And where I purpose me to tempt, anon he me assaylys ;
Mawdelyn playn remyssyon also he bath ensuryd.

Goddys son he pretendyth and to be born of a mayde,
And seyth he xal dey for mannys salvacion,
Than xal the trewth be tryed and no fordere be delayd,
Whan the soule from the body xal make separacion ;
And as for hem that be undre my grett domynacion,
He xal sayle of hese intent and purpose also,
Be this tyxt of holde remembryd to myn intencion,
Quia in inferno nulla est redemptio !

But whan the tyme xal neyth of his persecucion,
I xal arere new engynes of malycious conspiracy,

Plenté of reprevys I xal provide to his confusyon,
 Thus xal I false the wordys that his pepyl doth testefy ;
 His discipulis xal forsake hym, and here mayster denye,
 Innoumberabyl xal hese woundys be of woful grevauns.
 A tretowre xal countyrfe his deth to fortyfye ;
 The rebukys that he gyf me xal turne to his displesauns.

Some of hese dyscypulys xal be chef of this ordenawns,
 That xal fortefye this terme that in trost is treson ;
 Thus xal I venge be sotylté al my malycious grevauns ;
 ffor nothyng may excede my prudens and dyscrecion.

Gyff me ȝour love, grawnt me myn affeccion,
 And I wyl unclose the tresor of lovys alyawns,
 And gyff ȝow ȝoure desyrys afftere ȝoure intencion ;
 No poverté xal aproche ȝow, fro plentevous abundauns.

Byholde the dyvercyté of my dysgysyd varyauns,
 Eche thyng sett of dewe nateralle dyspospcion,
 And eche parte acordynge to his resemblauns,
 ffro the sool of the ffoot to the hyest asencion.

Off ffyne cordewan a goodly peyre of long pekyd schon ;
 Hosyn enclosyd of the most costyous cloth of crenseyn ;
 Thus a bey to a jentylman to make comperycion,
 With two doseyn poyntys of cheverelle, the aglottes of sylver
 feyn.

A shert of feyn Holond, but care not for the payment ;
 A stomachere of clere reynes the best may be bowth ;
 Thow poverté be chef, lete pride ther be present,
 And alle tho that repreff pride, thou sette hem at nowth.

Cadace wolle or flokkys, where it may be sowth,
 To stuffe withal thi dobbelet, and make the of proporcyon ;

Two smale legges and a gret body, thow it ryme nowth,
Yet loke that thou desyre to an the newe faccion.

A gowne of thre ȝerdys, loke thou make comparison,
Unto alle degrees dayly that passe thin astat ;
A purse withoutyn mony, a daggere for devoscyon ;
And there repref is of synne, loke thou make debat.

With syde lokkys I schrewe thin here to thi colere hangyng down
To herborwe qweke bestys that tekele men onyth ;
An hey smal bonet for curyng of the crowne,
And alle beggeres and pore pepyll have hem in dyspyte.
Onto the grete othys and lycherye gyf thi delyte ;
To maynteyn thin astate lete brybory be present ;
And yf the lawe repreve the, say thou wylt ffyth,
And gadere the a felachepe after thin entent,

Loke thou sett not be precept nor be comawndement,
Both sevyle and canon sett thou at nowth ;
Lette no membre of God but with othys be rent ;
Lo ! thus this werd at this tyme to myn entent is browth.
I, Sathan, with my felawus this werd hath sowth,
And now we han it at houre plesawns ;
ffor synne is not shamfast, but boldnes hath bowth,
That xal cause hem in helle to have inerytawns.

A beggerys dowtere to make gret purvauns,
To cownterfete a jentylwoman, dysgeyzed as she can,
And yf mony lakke, this is the newe chevesauns,
With here prevy plesawns to gett it of sum man.
Here colere splayed, and furryd with ermyn, calabere, or satan
A seyn to selle lechery to hem that wyl bey ;
And thei that wyl not by it, yet i-now xal thei han.
And telle hem it is for love, she may it not deney.

I have browth ȝow newe namys, and wyl ȝe se why
 ffor synne is so plesaunt to echo mannys intent,
 ȝe xal calle pride oneste, and nateralle kend lechory,
 And covetyse wysdam there tresure is present.

Wreth manhod, and envye callyd chastement ;
 Seyse nere sessyon, letes perjery be chef ;
 Glotenye rest, let abstynawnce beyn absent ;
 And he that wole exorte the to vertu, put hem to repreff.

To rehers al my servauntes my matere is to breff,
 But alle these xal everyth the dyvicion eternal ;
 Thow Cryst by his sotylte many materys meef,
 In evyrlastynge peyne with me dwellyn thei xal.

Remembre, oure servauntes, whoys sowlys ben mortalle,
 ffor I must remeffe for more materys to provyde ;
 I am with ȝow at alle tymes whan ȝe to councel me calle,
 But for a short tyme myself I devoyde.

Johannes Baptist. I, John Baptyst, to ȝow thus prophesye,
 That on xal come aftyr me and not tary longe,
 In many folde more strengere than I,
 Of whose shon I am not worthy to lose the thonge.
 Wherfore I councel the ȝe reforme alle wronge,
 In ȝour concyens of the mortalle dedys sevyn,
 And for to do penawns loke that ȝe ffonge,
 ffor now xal come the kyngdham of hevyn.

The weys of oure lord cast ȝow to aray,
 And therin to walk loke ȝe be applyande ;
 And make his pathys as ryth as ȝe may,
 Kepyng ryth forth, and be not declinande.
 Neyther to fele on ryth nor on lefte hande,
 But in the myddys purpose ȝow to holde,

ffor that in alle wyse is most plesande,
As ȝe xal here, whan I have tolde.

Of this wey for to make moralsacyon,
Be the ryth syde ȝe xal undyrstonde mercy,
And on the lefte syde lykkenyd dysperacion,
And the patthe betwyn bothlyn, that may not wry,
Schal be hope and drede to walk in perfectly,
Declynyng not to fele, for no maner nede ;
Grete cawsys I xal shewe ȝow why,
That ȝe xal sowe the patthe of hope and drede.

On the mercy of God to meche ȝe xal not holde,
As in this wyse behold what I mene ;
ffor to do synne be thou no more bolde,
In trost that God wole merciful bene.
And yf be sensualyté, as it is ofte sene,
Synnyst dedly, thou xalt not therfore dyspeyre ;
But therfore do penawns and confesse the cleue,
And of hevyn thou mayst trost to ben eyre.

The pathe that lyth to this blyssyd enherytawns,
Is hope and drede copelyd be conjuncyon ;
Betwyx these tweyn may be no dysseverawns,
ffor hope withowtyn drede is maner of presumpcion.
And drede withowtyn hope is maner of dysperacion,
So these tweyn must be knyt be on acorde.
How ȝe xal aray the wey, I have made declaracion,
Also the ryth patthis, aȝens the comyng of oure Lord.

Here xal Annas shewyn hymself in his stage, be seyn after a busshop of the hoold lawe, in a skarlet gowne, and over that a blew tabbard surryd with whyte, and a mytere on his hed, after the hoold lawe ; ij. doctorys stondyng by hym in surryd hodys, and an befor hem with his staff of astat, and eche of hem on

*here hedys a furryd cappe, with a gret knop in the crowne, and
on stondyng beforne as a Sarazyn, the wiche xal be his masan-
gere. Annas thus seyng,*

As a prelat am I properyd to provyde pes,
And of Jewys jewge the lawe to fortefyne,
I, Annas, be my powere xal comawnde dowteles,
The lawys of Moyses no man xal denye.
Hoo excede my comawndement anon ȝe certefyne,
If any eretyk here reyn to me ȝe compleyn,
For in me lyth the powere, alle trewhis to trye,
And pryncypaly oure lawys tho must I susteyn.

ȝef I may aspey the contrary, no wheyle xal thei reyn,
But anon to me be browth and stonde present
Before her jewge, wiche xal not feyn,
But aftere here trespace to gef hem jugement.
Now, serys, for a prose herythe myn intent,
There is on Jhesus of Nazareth that oure lawys doth excede,
Yf he procede thus we xal us alle repent,
For oure lawys he dystroyt dayly with his dede.

Therefore be ȝour cowncel we must take hede,
What is be to provyde or do in this case ;
ffor yf we let hym thus go and ferdere prosede,
Ageyn Sesare and oure lawe we do trespace.
Primus Doctor. Sere, this is myn avyse that ȝe xal do,
Send to Cayphas for cowncel, knowe his intent ;
ffor yf Jhesu procé and thus forth go,
Oure lawys xal be dystroyed, thes so we present.

Secundus doctor. Sere, remembre the gret charge that on ȝow
is leyd,
The lawe to ke[pe] whiche may not ffayle ;
Yf any defawth prevyd of ȝow be seyd,
The Jewys with trewth wyl ȝow asayl.

Tak hed whath cownsayl may best prevayl,
 After Rewfyn and Leyon I rede that þe sende,
 They arn temperal jewgys that knowyth the parayl,
 With ȝoure cosyn Cayphas this matere to amende.

Annas. Now surely this cowncel revyse myn berte.
 ȝoure cowncel is best, as I can se,—
Arfexe, in hast loke that thou styrte,
 And pray Cayphas my cosyn come speke with me.

To Rewfyn and Leon thu go also,
 And pray hem thei speke with me in hast ;
 ffor a pryncipal matere that have to do,
 Wiche must be knowe, or this day be past.

Arfexe. My sovereyn at ȝour intent I xal gon,
 In al the hast that I kan hy ;
 Onto Cayphas, Rewfyn, and Lyon,
 And charge ȝoure intent that thei xal ply.

Here goth the masangere forth, and in the mene tyme Cayphas shewyth himself in his skafhald arayd lyche to Annas, savyng his tabbard xal be red furryd with white : ij. doctorys with him arayd with pellys astyr the old gyse, and furryd cappys on here hedys. Cayphas thus seyng,

As a primat most prendent I present here sensyble
 Buschopys of the lawe with al the cyrcumstawns ;
 I, Cayphas, am jewge, with powerys possyble,
 To distroye alle erroris that in owre lawys make varyawns.
 Alle thynges I convey be reson and temperawnce,
 And alle materis possyble to me ben palpable ;
 Of the lawe of Moyses I have a chef governawne,
 To severe ryth and wrong in me is termynable.

But ther is on Cryst that oure lawys is varyable,
 He pervertethe pepyl with his prechyng ille ;

We must seke amene onto hym reprevable,
 ffor yf he procede, owre lawys he wyl spylle.
 We must take good cowncel in this case,
 Of the wisest of the lawe that kan the trewthe telle ;
 Of the jewgys of pharasy and of my cosyn Annas,
 For yf he procede be prossesse oure lawys he wyl felle.

Primus doctor. Myn lord, plesyt ȝow to pardon me for
 to say,
 The blame in ȝow is, as we fynde ;
 To lete Cryst contenue thus day be day,
 With his fals wichecraft the pepyl to blynde.
 He werkyth fals meraclis ageyns alle kende,
 And makyth oure pepyl to leve hem in ;
 It is ȝour part to take hym and do hym bynde,
 And gyf hym jugement for his gret syn.

Secundus doctor. fforsothe, eere, of trewth this is the case,
 Onto oure lawe ȝe don oppressyon,
 That ȝe let Cryst from ȝou pace,
 And wyl not don on hym correxion.
 Let Annas knowe ȝour intencion,
 With prestys and jewges of the lawe,
 And do Cryst fforsake his fals oppynyon,
 Or into a prison lete hem be thrawe.

Cayphas. Wel, seres, ȝe xal se withinne short whyle,
 I xal correcte hym for his trespass,
 He xal no lenger oure pepyl begyle,
 Out of myn dawngere he xal not pas.

*Here comyth the masangere to Cayphas, and in the
 mene tyme Rewfyn and Lyon schewyn hem in the place,
 in ray tabardys furryd and ray hodys abouth, here neckys
 furryd, the masangere seyng,*

Myn reverent sovereyn, and it do ȝow please,
 Sere Annas, my lord hath to ȝou sent,
 He prayt ȝou that ȝe xal not sese,
 Tyl that ȝe ben with hym present.

Cayphas. Sere, telle myn cosyn I xal not sayl,
 It was my purpose hym for to se,
 · serteyn materes that wyl prevayle,
 Thow he had notwth a sent to me.

Masangere. I recomend me to ȝour hey degré,
 On more massagys I must wende.

Cayphas. ffarewel, sere, and wel ȝe be,
 Gret wel my cosene and my ffrende.

Here the masager metyth with the jewges, sayng,
 Heyl ! jewgys of Jewry, of reson most prudent,
 Of my massage to ȝou I make relacion,
 My lord, sere Annas, hath for ȝou sent,
 To se his presens withowth delacion.
Rewfyn. Sere, we are redy at his comawndement,
 To se sere Annas in his place ;
 It was oure purpose and oure intent,
 To a be with hym withinne short space.

Leyon. We are ful glad his presence to se ;
 Sere, telle him we xal come in hast ;
 No delacion therin xal be,
 But to his presens hye us fast.

Masager. I xal telle my lord this, as ȝe say,
 ȝe wyl fulfylle al his plesawns.

Rewfyn. Sere, telle hym we xal make no delay,
 But come in hast at his instawns.

Here the masangere comyth to Annas, thus seyng,
 My lord and it plese ȝou to have intellygens,
 Ser Cayphas comyth to ȝou in hast :

Rewfyn and Lyon wyl se ȝour presens,
And se ȝow here or this day be past.

Annas. Sere, I kan the thank of thi dyligens,
Now ageyn my cosyn I wole walk ;
Serys, folwyth me onto his presens,
ffor of thes materys we must talk.

Here Annas goth down to mete with Cayphas, and in the mene tyme thus seyng,

Cayphas. Now onto Annas let us wende,
Eche of us to knowe otheres intent :
Many materes I have in mende,
The wiche to hym I xal present.

Primus doctor. Sere, of alle othere thyng remembre this case,

Loke that Jhesus be put to schame.

Secundus doctor. Whan we come present beforne Annas,
Whe xal rehers alle his gret blame.

Here the buschopys with here clerkes and the Phariseus mett, and the myd place, and ther xal be a lytil oratory with stolys and cusshonyss clenly be-seyn, lyche as it were a cownsel-hous ; Annas thus seyng,

We come, ser Cayphas, and ȝe, jewgys alle,
Now xal ȝe knowe alle myn entent ;
A wondyr case, serys, here is befalle,
On wiche we must gyf jewgement.
Lyst that we aftere the case repent,
Of on Cryst that Goddys sone som doth hym calle ;
He shewyth meraclys and sythe present
That he is prynce of prynces alle.

The pepyl so fast to hym doth falle,
Be prevy menys, as we aspye ;
ȝyf he procede, son sen ȝe xalle,
That oure lawys he wyl dystrye ;

It is oure part thus to deny :
What is your eowncelle in this cas ?

Cayphas. Be reson the trewth here may we try,
I cannot dem hym withouth trespass ;
Because he seyth in every a place,
That he kyng of Jewys in every degré.
Therfor he is fals, knowe wel the case,
Sesar is kyng and non but he.

Rewfyn. He is an eretyk and a tretour bolde,
To Sesare and to oure lawe sertayn ;
Bothe in word, and in werke, and þe beholde
He is worthy to dey withmekyl peyn.
Leon. The cawse that we been here present,
To fortifye the lawe, and, trewth to say,
Jhesus ful nere oure lawys hath shent,
Therfore he is worthy for to day.

Primus doctor Annas. Seres, þe that ben rewelerys of the
lawe,
On Jhesu þe must gyf jugement,
Let hym fyrst ben hangyn and drawe,
And thanne his body in fyre be brent.
Secundus doctor Annas. Now xal þe here the intent of me,
Take Jhesu that worke us alle gret schame ;
Put hym to deth, let hym not fle,
For than the comownys thei wyl ȝow blame.

Primus doctor Cayphas. He werke with wechecrafts in
eche place,
And drawyth the pepyl to hese intent ;
Bewhare, þe jewgys, let hym not passe,
Than be my trowthe ze xal repent.
Secundus doctor Cayphas. Serys, takyth hede onto this
case,

THE COUNCIL OF THE JEWS.

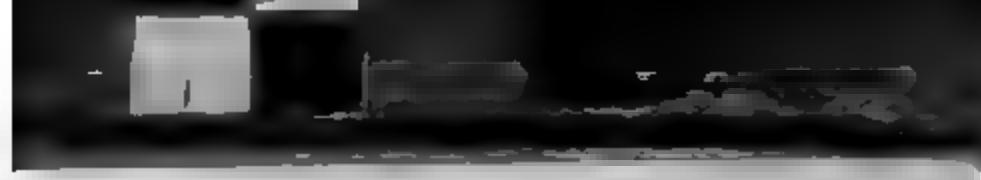
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And in ȝour jewgement be not slawe ;
Ther was nevyr man dyd so gret trespass,
As Jhesu hath don ageyn oure lawe.

Annas. Now, bretheryn, than wyl ȝe here myn entent,
These ix. days let us abyde ;
We may not gyf so hasty jugement,
But eche man inqwere on his syde.
Send spyes abouth the countré wyde,
To se and recorde and testymonye,
And than hese werkys he xal not hyde,
Nor have no power hem to denye.

Cayphas. This cownecelle accordyth to my reson.

Annas. And we alle to the same.



XXVI. THE ENTRY INTO JERUSALEM.

Jherus. ffrendys, beholde the tyme of mercy,
The whiche is come now withoutt dowth ;
Mannys sowle in blys now xal edyfy,
And the prynce of the werd is cast owth.

Go to ȝon castel that standyth ȝow ageyn,
Sum of myn dyseyplis go forthe ȝe to ;
There xul ȝe ffyndyn bestys tweyn,
An asse tyed and here fole also.
Unlosne that asse, and brynge it to me pleyn ;
Iff any man aske why that ȝe do so,
Sey that I have nede to this best serteyn,
And he xal not lett ȝow ȝour weys for to go :
That best brynge ȝe to me.

Primus Apostolus. Holy prophete, we gon oure way,
We wyl not ȝoure wound delay,
Also sone as that we may,
We xal it brynge to the.

Here thei ffecche the asse with the ffole, and the bur-geys seyth,

Burgensis. Herke ȝe, men, who ȝaff ȝow leve,
Thus this best ffor to take away ?

But only ffor pore men to releve,
This asse is ordeyned, as I ȝow say.

Philippus. Good sere, take this at no greff,
Oure mayster us sent hedyr this day,
He hath grett nede withowte repreff,
Therfore not lett us, I the pray,
This best for to lede.

Burgensis. Sethyn that it is so that he hath ȝow sent,
Werkyth his wylle and his intent,
Take the beste, as ȝe be bent,
And evyr wel mote ȝe spede.

Jacobus minor. This best is brought ryght now here lo !

Holy prophete at thin owyn wylle,
And with this clothe, anon, also,
This bestys bak we xal sone hylle.

Philippus. Now mayst thou ryde whedyr thou wylt go,
Thyn holy purpos to ffulfylle,
Thy best fful redy is dyth the to,
Bothe meke and tame the best is styllle.

And we be redy also,
Iff it be plesyng to thi ssyght,
The to helpe anon forthe ryght,
Upon this best that thou were dyght,
Thi jurney ffor to do.

Here Cryst rydyth out of the place and he wyl, and Pelyr and John abydyn styllle, and at the last, whan thei have done ther prechynge, thei mete with Jhesu,

Petrus. O, ȝe pepyl dyspeyryng, be glad !
A grett cawse ȝe have, and ȝe kan se,
The Lord that alle thyng of nougnt mad,
Is comynge ȝour comfort to be.
Alle your langoris salvyn xal he,
ȝour helthe is more than ȝe kan wete,

He xal cawse the blynde that thei xal se,
The def to here, the dome for to speke !

Thei that be crokyd, he xal cause hem to goo
In the wey that John Baptyst of prophecyed ;
Sweche a leche kam ȝow nevyr non too,
Wherfore what he comawndyth loke ȝe applyed.
That som of ȝow be blynd, it may not be denyid ;
ffor hym that is ȝour makere with ȝour gostly ey ȝe
xal not knowe ;
Of his comaundementes in ȝow gret neclygens is aspyed,
Wherfore def fro gostly heryng clepe ȝow I howe.

And som of ȝow may not go, ȝe be so crokyd ;
ffor of good werkynge in ȝow is lytyl habundawns,
Tweyn fete hevery man xuld have and it were lokyd,
Wyche xuld bere the body gostly most of substawns ;
ffyrst is to love God above alle other plesawns ;
The secunde is to love thi neybore as thin owyn persone ;
And yf these tweyn be kepte in perseverawns ;
Into the celestyal habytacion ȝe arn habyl to gone.

Many of ȝow be dome ; why ? for ȝe wole not redresse,
Be mowthe ȝour dedys mortal but therin don perdure ;
Of the wyche but ȝe have contrycyon and ȝow confesse,
ȝe may not inheryte hevyn, this I ȝow ensure.
And of alle these maladyes ȝe may have gostly cure,
ffor the heavenly leche is comyng ȝow for to vicyte ;
And as for payment he wole shewe ȝow no redrure,
ffor with the love of ȝoure hertys he wole be aqwhyte.

Johannes Apostolus. Onto my brotherys forseyd rehersalle,
That ȝe xuld ȝeve the more veray confydens,
I come with hym as testymonyalle,
ffor to conferme I fortefyde his sentens.

This lord xal come without resystans,
 Onto the cety-ward he is now comyng,
 Wherefore dresse ȝow with alle dew dylygens,
 To honowre hym as ȝour makere and kyng.

And to fulfylle the prophetys prophese,
 Upon an asse he wole hedyr ryde,
 Shewing ȝow exawmple of humylyte,
 Devoydyng the abhomynable synne of pryde.
 Wheche hath ny conqweryd alle the werd wyde,
 Grettest cause of all ȝour trybulacyon,
 Use it ho so wole, for it is the best gyde,
 That ȝe may have to the place of dampnacyon.

Now, brothyr in God, syth we have intellygens,
 That oure Lord is ny come to this ceté,
 To attend upon hys precyous presens,
 It sytthyth to us, as semyth me.
 Wherfore to mete with hym now go we,
 I wold fere no thynge we where to late ;
 To the ceté-ward fast drawyth he,
 Me semyth he is ny at the gate.

Here spekyth the iiii. ceteseyngs, the fyrist thus seyng,
Primus cives de Jherusalem. Neyborys, gret joye in oure
herte we may make,
That this hefly kyng wole vycyte this cyte.
Secundus cives. Yf oure eerly kyng sweche a jorne xuld
take,
To don hym honor and worchepe, besy xuld we be.
Tertius cives. Meche more than to the hevynly kyng
bownd are we,
ffor to do that xuld be to his persone reverens.
Quartus cives. Late us than welcome hym with flowres
and brawnchis of the tre,
ffor he wole take that to plesawns becausse of redolens.



COVENTRY MYSTERIES.

*Here the iij. ceteacynys makyn hem redy for to mete
with oure Lord, goyng barfot and barelegged, and in here
shyrtes, so mg thei xal have here gownys cast abouth
them ; ana qwan thei seen oure Lord, thei xal sprede ther
clothis beforne hym, and he xal lyth and go ther upon, and
i xal falle downe upon ther knes alle at onys, the fyrt
thus seyng,*

*mas cives. Now bl:
name,*

*To us in any wyse
And we beleve veryly
For be thi mercy xal*

that in oure Lordys

*t the same,
nys conforte.*

*Here Cryst passyth forth,
teyn of chylderyn with flowres, u cast beforne hym, and
they synggyn "Gloria Laus," and beforne on seyth,*

*Thow sone of Davyd, thou be oure supporte,
At oure last day whan we xal dye,
Wherfore we alle at onys to the exorte,
Cryeng mercy ! mercy ! mercye !*

*Jhesu. ffrendys, beholde the tyme of mercy ;
The wiche is come now, withowtyn dowth ;
Mannys sowle in blysse now xal edyfy,
And the prynce of the werd is cast owt.
As I have prechyd in placys abowth,
And shewyd experyence to man and wyf,
Into this werd Goddys sone hath sowth
ffor veray love man to revyfe.*

*The trewthe of trew this xal now be tryede,
And a perfith of cordes betwyx God and man,
Wiche trewthe xal nevyr be dyvide,
Confusyon onto the fynd Sathan !*

Primus pauper homo. Thou sone of Davyd ! on us have
mercye,

As we must stedfast belevyn in the ;
Thi goodnesse, Lord, lete us be nye,
Wheche lyth blynd here and may not se !

Secundus pauper homo. Lord, lete thi mercy to us be sewre,
And restore to us oure bodyly syth !

We know thou may us wel recure,
With the lest poynt of thi gret myth.

Jhesu. ȝowre beleve hath made thou for to se,
And delyveryd ȝow fro alle mortal peyne ;
Blyssyd be alle tho that beleve on me,
And se me not with here bodyly eyn.

*Here Cryst blyssyth here eyn and thei may se, the fyrst
seyng,*

Primus pauper homo. Gramercy, Lord ! of thi gret grace,
I that was blynd, now may se.

Secundus pauper homo. Here I forsake al my trespace,
And stedfastly wyl belevyn on the.

*Here Cryst procedyth on fote, with his dyscipulys
after hym, Cryst wepyng upon the cyté, saying thus,*

Jhesu. O Jherusalem ! woful is the ordenawnce
Of the day of thi gret persecucion ;
Thou xalt be dystroy with woful grevans,
And thi ryalté browth to trew confusyon.
ȝe that in the ceté han habytacyon,
Thei xal course the tyme that thei were borne,
So gret advercyté and trybulacion,
Xal falle on hem bothe evyn and morwyn.

Thei that han most chylderyn sonest xal wayle,
And seyn, alas ! what may this meen ?

Both mete and drynk sodeynly xal sayle.—
The vengeance of God ther xal be seen.
The tyme is comyng hea woo xal ben,
The day of trobyl and gret grevauns ;
Bothe templys and towrys they xal down cleen,
O ceté ! fful woful is thin ordenawns !

XXVII. THE LAST SUPPER.

Petrus. Lord ! where wolte thou kepe thi maundé ?

I pray the now lets us have knowyng :
That we may make redy for the,
The to serve withowte latyng.
Johannes. To provyde, Lord, for thi comyng,
With alle the obedeyns we kan atende,
And make redy for the in al thyng,
Into what place thou wyth us send.
Jhesu. Serys, goth to Syon, and ȝe xal mete
A pore man in sympyl aray,
Beryng watyr in the strete,
Telle hym I xal come that way.

Onto hym mekely loke that ȝe say,
That hese hous I wole come tyll ;
He wele not onys to ȝow sey nay,
But sofre to have alle ȝour wylle.

Petrus. At thi wyl, Lord, it xal be don,
To seke that place we xal us hye.

Johannes. In alle the hast that we may go,
Thin comawdement nevyr to denye. . .

Here Petyr and John gon forth metyng with Symon
leprows beryng a kan with watyr, Petyr thus seyng,

Petrus. Good man, the prophete, oure Lord Jhesus,
This nyth wyl reste wythin thin halle ;
On massage to the he hath sent us,
That ffor his sopere ordeyn thou xalle.

Johannes. 3a ! for hym and his dyscipulys alle,
Ordeyn thu for his maundé,

A paschalle lamb what so befalle,
ffor he wyl kepe his pasche with the.

Symon. What, wyl my Lord vesyte my plase ?

Blyesyd be the tyme of his comyng !

I xal ordeyn withinne short space

ffor my good lordys welcomyng.

Serys, walkyth in at the begynnyng,

And se what vetaylys that I xal take,

I am se glad of this tydying,

I wot nevyr what joye that I may make.

Here the dyscipulys gon in with Symon to se the ordenawns, and Cryst comyng thedyr-ward, thus seyng,

Jhesus. This pathē is cal Sydon be goostly ordenawns,

Weche xal convey us, wher we xal be,

I knowe ful redy is the purvaunce,

Of my frendys that lovyn me.

Contewnyng in pees now procede we,

ffor mannys love this wey I take,

With gostly ey I veryly se,

That man fför man an hende must make.

Here the disciples come ageyn to Cryst, Petyr thus seyng,

Petrus. Alleredy lord is oure ordenawns,

As I hope to 3ow plesyng xal be,

Seymon hath don, at 3oure instawns,

He is ful glad 3our presens to se.

Johannes. Alle thyng we have, Lorde, at oure plesyng,

That longyth to 3oure mawndé with ful glad chore;

Whan he herd telle of your comyng,

ret joye in hym than dyd appere.

Here comyth Symon owl of his hōus to welcome Cryst,

Symon. Gracyous Lord, welcome thu be,
 Reverens be to the, both God and man !
 My poer hous that thou wylt se,
 Weche am thi servaunt, as I kan.

Jhesu. There joye of alle joyis to the is sewre !
 Symon, I knowe thi trewe intent,
 The blysse of hefne thou xalt recure,
 This rewarde I xal the grawnt present.

*Here Cryst enteryth into the hous with his disciplis
 and ete the Paschal lamb ; and in the mene tyme the
 cownsel-hous beforne seyd xal sodeynly onclose, schewyng
 the buschopys, prestys, and jewgys sytting in here astat,
 lyche as it were a convocacyon ; Annas seyng thus,*

Annas. Beheld it is nowth al that we do,
 In alle houre materys we prophete nowth ;
 Wole ȝe se weche peusawns of pepyl drawyth hym to,
 ffor the mervaylys that he hath wrowth.

Some othyr sotylte must be sowth,
 ffor in no wyse we may not thus hym leve ;
 Than to a schrewde conclusyoun we xal be browth,
 ffor the Romaynes than wyl us myscheve,
 And take oure astat and put us to repreve,
 And convey alle the pepyl at here owyn request,
 And thus alle the pepyl in hym xal beleve,
 Therfore I pray ȝow, cosyn, say what is the best ?
Cayphas. Attende now, serys, to that I xal seye,
 Onto us alle it is most expedient ;
 That o man ffor the pepyl xuld deye,
 Than alle the pepyl xuld perysch and be shent.

Therfor late us werk wysely that we us not repent,
 We must nedys put on hym som fals dede ;

I sey for me I had levyr he were brant,
 Than he xuld us alle thus ovyr-lede ;
 Therfore every man on his party help at this nede,
 And countyrfete alle the sotyltes that ȝe kan,
 Now late se he kan ȝeve best rede,
 To ordeyn sum dystrucion ffor this man.

Gamalyel. Late us no lenger make delacion,
 But do Jhesu be takyn in bondys fast ;
 And alle here ffolweres to here confusyon,
 And into a preson do hem be cast.
 Ley on hem yron that wol last,
 ffor he hath wrouth aȝens the ryth ;
 And sythyn aftyr we xal in hast
 Jewge hym to deth with gret dyspyth.

Rewfyn. ffor he hath trespacyd aȝens oure lawe,
 Me semyth this were best jewgement ;
 With wyld hors lete hym be drawe,
 And aftyr in fyre he xal be brent.
Leyon. Serys, o thyng myself herd hym sey,
 That he was kyng of Jewys alle.
 That is anow to do hym dey,
 ffor treason to Seȝar we must it calle.

He seyd also to personys that I know,
 That he xuld and myth serteyn
 The gret tempyl mythyly ovyrthrow,
 And the thrydde day reysynt ageyn.

Seche materys the pepyl doth conseyne,
 To ȝeve credens to his werkys alle,
 In hefne, he seyth, xal be his reyn,
 Bothe God and man he doth hym calle.

Rewfyn. And alle this day we xuld contrive,
 What shameful deth Jhesu xuld have ;
 We may not do hym to meche myscheve,
 The worchep of oure lawe to save.

Leyon. Upon a jebet lète hym hongyn be,
 This jugement me semyth it is reson ;
 That alle the countré may hym se,
 And be ware behis gret treson.

Rewfyn. Set o thyng, serys, þe must aspye,
 And make a ryth sotyl ordenawns ;
 Be what menys þe may come hym bye,
 ffor he hath many folwerys at his instawns.

Annas. Serys, therof we must have avysement,
 And ben accordyd or than we go ;
 How we xal han hym at oure entent,
 Som wey we xal fynd therto.

Here Judas Caryoth comyth into the place.

Maria Magdalene. As a cursyd creature closyd alle in care,
 And as a wyckyd wrecche alle wrappyd in wo,
 Of blysse was nevyr no berde so bare,
 As I mysylf that here now go.

Alas ! alas ! I xal forfare,
 ffor tho grete synnys that I have do ;
 Lesse that my lord God sumdel spare,
 And his grett mercy receyve me to.

Mary Maudelyn is my name.

Now wyl I go to Cryst Jhesu,
 ffor he is Lord of alle vertu,
 And for sum grace I thynke to sew,
 ffor of myself I have grett shame.

A ! mercy ! Lord ! and salve my synne,
 Maydenys ffloure thou wasche me fre,

Ther was nevyr woman of mannys kynne,
 So ful of synne in no countré.
 I have beffowlyd be fryth and ffenne,
 And sowght syntue in many a ceté ;
 But thou me borwe, Lord, I xal brenne,
 With blake ffendys ay bowne to be.
 Wherefore, kynge of grace,
 With this oynement that is so sote,
 Lete me anoynte thin holy fote
 And for my balys thus wyn sum bote,
 And mercy, Lord, for my trespass.

Jhesus Woman, ffor thi wepynge wylle,
 Sum socowre God xal the sende ;
 The to save I have grett skylle,
 ffor sorwefull hert may synne amende.
 Alle thi prayour I xal fulfylle,
 To thi good hert I wul attende,
 And save the fro thi synne so hylle,
 And fro vij. develyrs I xal the ffende,—
 ffendys, flethe your weye !
 Wyckyd sprytyls I ȝow conjowre,
 fflethe out of hire bodyly bowre,
 In my grace she xal evyr flowre,
 Tyl deth doth here to deye.

Maria Magdalene. I thanke the, Lorde, of this grett
 grace ;
 Now these vij. ffendys be fro me fit tt.
 I xal nevyr fforfett nor do trespass,
 In wurd nor dede, ne wyl, nor wytt.

Now I am brought ffrom the fendys brace,
 In thi grett mercy closyd and shytt ;

I xal nevyr returne to synful trace,
That xulde me dampne to helle pytt.

I wurchep the on knes bare,
Blyssyd be the tyme that I hedyr sowth,
And this oynement that I hedyr brought,
ffor now myn hert is clensyd from thought,
That ffyrst was combryd with care.

Judas. Lord ! me thynkyth thou dost ryght ille,
To lete this oynement so spylle,
To selle it yt were more skylle,
And bye mete to poer men.

The box was worthe of good mone,
ijj.c. pens, fayr and fre,
This myght a bowht mete plenté.
To ffede oure power kene.

Jhesus. Pore men xul abyde ;
Ageyn the woman thou spekyst wronge.
And I passe forthe in a tyde,
Off mercy is here mornyng songe.

*Here Cryst restyth and etyth a lytyl, and seyth, syt-
tyng to his disciplis, and Mary Mawdelyn,*

Jhesus. Myn herte is ryght sory and no wondyr is,
Thoo dethe I xal go and nevyr dyd trespass ;
But ȝitt most grevyth myn hert evyr of this,
On of my bretheryn xal werke this manas.
On of ȝow here syttinge my treason xal tras,
On of ȝow is besy my dethe here to dyth,
And ȝitt was I nevyr in no synful plas,
Wherfore my dethe xuld so shamfully be pyght.

Petrus. My dere Lord, I pray the the trewthe for to telle,
Whiche of us ys he that treason xal do ?

Whatt traytor is he that his lord that wold selle ?

Expresse his name, Lord, that xal werke this woo.

Johannes. If that ther be on that wolde selle so,

Good mayster, telle us now opynly his name.

What traytour is hym that from the that wolde go ?

And with ffals treason fulfylle his grett shame?

Andreas. It is ryght dredfull suche treason to thynke,

And wel more dredful to werk that bad dede ;

ffor that ffals treason to helle he xal synke,

In endles peynes grett myschaff to lede.

Jacobus major. It is not I, Lord, ffor dowte I have drede,

This synne to fulfylle cam nevyr in my mende.

Iff that I solde the thy blood ffor to blede,

In doyng that treason my sowle xulde I abende.

Matheus. Alas ! my dere Lord, what man is so wood,

ffor gold or for sylvyr hymself so to spylle ?

He that the doth selle ffor gold and for other good,

With his grett covetyse hymself he doth kylle.

Bartholomeus. What man so evyr he be of so wyckyd
wylle,

Dere Lord, among us telle us his name alle owt ;

He that to hym tendyth this dede to fulfylle,

ffor his grett treason his sowle stondyth in dowt.

Philippus. Golde, sylver, and tresour sone dothe passe away,
But withowtyn ende evyr dothe laste thi grace.

A ! Lord ! who is that wylle chaffare the for monay ?

ffor he that sellyth his lord to grett is the trespass.

Jacobus minor. That traytour that doth this orryble manace,

Bothe body and sowle I holde he be lorn ;

Damnyd to helle-pytt, fer from thi face,

Amonge alle fflowle fyndys to be rent and torn.

Symon. To bad a marchawnt that traytour he is,
 And ffor that monye he may mornyng make ;
 Alas ! what cawsyth hym to selle the kyng of blys ?
 ffor his fals wynnynge the devyl hym xal take.

Thomas. ffor his ffals treson the fendys so blake
 Xal bere his sowle depe down into helle pytt ;
 Resste xal he non have, but evyr more wake,
 Brennyng in hoot fyre, in preson evyr shytt.

Thadeus. I woundyr ryght sore who that he xuld be,
 Amonges us alle bretheryn, that xuld do this synne ?
 Alas, he is lorn ! ther may no grace be,
 In depe helle donjeon his sowle he doth pynne.

Jhesus. In my dysche he etyht this treson xal begynne,
 Wo xal betydyn hym for his werke of dred ;
 He may be ryght sory swyche ryches to wynne,
 Ad whysshe hymself unborn ffor that synful ded.

Judas. The trewth wolde I knowe as leff as ȝe,
 And therfore, good ssere, the trewthe thou me telle ;
 Whiche of us alle here that traytour may be,
 Am I that person that the now xal selle.

Jhesus. So seyst thiselff, take hed att thi spelle,
 Thou askyst me now here if thou xalt do that treson ;
 Remembryr thiself, avyse the ryght welle,
 Thou art of grett age, and wotysst what is reson.

Here Judas rysyth prevely and goth in the place and seyt,

Judas. Now countyrfeted I have a prevy treson,
 My masterys power for to felle,
 I, Judas, xal asay be some encheson,
 Onto the Jewys hym for to selle.
 Som mony for hym ȝet wold I telle,
 Be prevy menys I xal asay,

Myn intent I xal fulfylle,
No lenger I wole make delay.

The princys of prestys now be present,
Unto hem now my way I take,
I wyl go tellyn hem myn entent,
I trow ful mery I xal hem make.
Mony I wyl non forsake,
And thei profyr to my plesyng,
For covetyse I wyl with hem wake,
And onto my maystyr I xal hem bryng.

Heyl prynsesse and prestys that ben present,
New tydylges to ȝow I come to telle,
ȝyf ȝe wole folwe myn intent,
My mayster, Jhesu, I wole ȝow selle,
Hese intent and purpose for to felle ;
ffor I wole no lenger folwyn his lawe ;—
Late sen what mony that I xal telle,
And late Jhesu my maystyr ben hangyn and drawe.

Gamalyel. Now welcome, Judas, oure owyn frende !
Take hym in, serys, be the honde :
We xal the bothe geve and lende,
And in every qwarel by the stonde.
Rewfyn. Judas, what xal we for thi mayster pay ?
Thi sylver is redy, and we acorde,
The payment xal have no delay,
But be leyde down here at a worde.

Judas. Late the mony here down be layde,
And I xal telle ȝow, as I kan ;
In old termys I have herd seyde,
That mony makyth schapman.

Rewfyn. Here is thretty platys of sylver bryth,
 Fast knyth withinne this glove ;
 And we may have thi mayster this nyth,
 This xalt thou have, and alle oure love.

Judas. ȝe are resonable chapman to bye and selle,
 This bargany with ȝow now xal I make ;
 Smyth up, ȝe xal have al ȝour wylle,
 ffor mony wyl I non forsake.

Leyon. Now this bargany is mad ful and fast,
 Noyther part may it forsake ;
 But Judas thou must telle us in hast,
 Be what menys we xal hym take.

Rewfyn. ȝa ther be many that hym nevyr sowe,
 Weche we wyl sende to hym in fere ;
 Therfor be a tokyn we must hym knowe,
 That must be prevy betwyx us here.

Leyon. ȝa beware of that for ony thyng,
 For o dyscypil is lyche thi mayster in al parayl ;
 And ȝe go lyche in alle clothyng,
 So myth we of oure purpose fayl.

Judas. As for that, serys, have ȝe no dowth.
 I xal ordeyn, so ȝe xal not mysse ;
 Whan that ȝe cum hym alle abowth,
 Take the man that I xal kysse.

I must go to my maystyr ageyn,
 Dowth not, serys, this matere is sure i-now.

Gamalyel. Farewel, Judas, oure frend serteyn,
 Thi labour we xal ryth wel alow.

Judas. Now wyl I sotely go seke my mayster ageyn,
 And make good face, as I nowth knew ;

I have hym sole to wo and peyn,
I trowe ful sore he xal it rew.

Here Judas goth in sotilly wher as he cum fro.

Annas. Lo, serys, a part we have of oure entent,
For to take Jhesu now we must provyde ;
A sotyl meny to be present,
That dare fyth and wele abyde.

Gamalyel. Ordeyn eche man on his party,
Cressetys, lanternys, and torchys lyth ;
And this nyth to be ther redy,
With exys, gleyvis, and swerdys bryth.

Cayphas. No lenger than make we teryeng,
But eche man to his place hym dyth,
And ordeyn prively for this thyng,
That it be don this same nyth.

Here the buschopys partyn in the place, and eche of hem takyn here leve, be contenawns, resortyng eche man to his place with here meny to make redy to take Cryst ; and than xal the place ther Cryst is in xal sodeynly unclose rownd abowt, shewyng Cryst sytting at the table and hese dyscypules eche in ere degré, Cryst thus seyng,

Jhesu. Bredereyn, this lambe that was set us besorn,
That we alle have etyn in this nyth,
It was comawndyd be my fadyr to Moyses and Aaron,
Whan thei weryn with the chylderyn of Israel in Egythp.
And as we with swete bredys have it ete,
And also with the byttyr sokelyng,
And as we take the hed with the fete,
So dede thei in alle maner thyng.

And as we stodyn so dede thei stond,
And here reynes thei gyrdyn veryly,

With schon on here fete and stavys in here hond,
And as we ete it, so dede thei hastyly.

This fygure xal sesse, anothyr xal folwe therby ;
Weche xal be of my body that am ȝour hed,
Weche xal be shewyd to ȝow be a mystery,
Of my fflesche and blood in forme of bred.

And with farvent desyre of hertys affeccion,
I have enterly desyryd to kepe my mawndé,
Among ȝow er than I suffre my passyon,
ffor of this no more togedyr suppe xal we.
And as the Paschal lomb etyn have we,
In the eld lawe was usyd for a sacryfye,
So the newe lomb that xal be sacryd be me,
Xal be usyd for a sacryfye most of price.

Here xal Jhesus take a noble in his hand, lokyng upward into hefne, to the fadyr thus seyng,

Wherefore to the, Fadyr of hefne, that art eternalle,
Thankyng and honor I ȝeld onto the,
To whom be the Godhed I am eqwalle,
But be my manhod I am of lesse degré.
Wherefore I, as man, worchep the deyté,
Thankyng the, fadyr, that thou wylt shew this mystery,
And thus thurwe thi myth, Fadyr, and blyssyng of me.
Of this that was bred is mad my body.

Here xal he spekyn ageyn to his dysciples, thus seyng,
Bretheryn, be the vertu of these wordys that rehercyd be,
This that shewyth as bred to ȝour apparens,
Is mad the very flesche and blod of me,
To the weche thei that wole be savyd must ȝeve credens.
And as in the olde lawe it was comawndyd and precepte,
To ete this lomb to the dystruccyon of Pharao unkende,

So to dystroy your gostly enmye this xal be kepte,
ffor your paschal lombe into the werdys ende.

ffor this is the very lombe, withowte spot of synne,
Of weche John the Baptyst dede prophesy,
Than this prophesye he dede begynne,
Seyng " Ecce agnus Dey !"
And how ȝe xal ete this lombe I xal ȝeve informacion,
In the same forme as the eld lawe doth specyfye,
As I shewe be gostly interpretacyon ;
Therfore to that I xal sey your wyttes loke ȝe replye.

With no bytter bred this bred ete xal be,
That is to say, with no bytternesse of hate and envyne,
But with the suete bred of love and charyté,
Weche ffortefyet the soule gretlye.
And it schuld ben etyn with the bytter sokelyng,
That is to mene, ȝyf a man be of synful dysposycion,
Hathe led his lyff here with myslevyng,
Therfore in his hert he xal have bytter contrycion.

Also the hed with the feet ete xal ȝe,
Be the hed ȝe xal undyrstand my Godhed,
And be the feet ȝe xal take myn humanyté,
These tweyn ȝe xal receyve togedyr in dede.
This immaculat lombe that I xal ȝow ȝeve,
Is not only the Godhed alone,
But bothe God and man, thus must ȝe beleve ;
Thus the hed with the feet ȝe xal receyve eche on.

Of this lombe un-ete yf owth belevyth i-wys,
Yt xuld be cast in the clere fyre and brent ;
Weche is to mene, yf thou undyrstande nowth al this,
Put thi feyth in God, and than thou xalt not be shent.

The gyrdyl that was comawndyd here reynes to sprede,
 Xal be the gyrdyl of clennes and chastyte ;
 That is to sayn, to be contynent in word, thought, and
 dede,
 And alle lecherous levyng cast ȝow for to fle.

And the schon that xal be ȝour feet upon,
 Is not ellys but exawnpyl of vertuis levyng ;
 Of ȝour form fadeyrs ȝou beforne,
 With these schon my steppys ȝe xal be sewyng.

And the staf that in ȝour handys ȝe xal holde,
 Is not ellys but the exawmplys to other men teche ;
 Hold fast ȝour stavys in ȝour handys, and beth bolde
 To every creature myn preceptys for to preche.

Also ȝe must ete this paschalle lombe hastyly,
 Of weche sentens this is the very entent ;
 At every oure and tyme ȝe xal be redy,
 Ffor to fulfylle my cowmawndement.

Ffor thow ȝe leve this day, ȝe are not sure
 Whedyr ȝe xal leve to morwe or nowth ;
 Therfor hastyly every oure do ȝoure besy cure,
 To kepe my preceptys, and than thar ȝe not dowth.

Now have I lerned ȝow how ȝe xal ete
 ȝour paschal lombe, that is my precyous body ;
 Now I wyl fede ȝow alle with awngellys mete,
 Wherfore to reseyve it come fforth seryattly.

Petrus. Lord, ffor to receyve this gostly sustenawns
 In dewe forme, it exedyth myn intellygens ;
 Ffor no man of hymself may have substawns
 To receyve it with to meche reverens.

ffor with more delycyous mete, Lord, than may us not
feda,

Than with thin owyn precyous body ;
Wherfore what I have trespacyd in word, thought, or dede,—
With bytter contrpcion, Lord, I haske the mercy.

*Whan oure Lorde synnyth his body to his dyscypulys,
he sal sey to eche of hem, except to Judas,*

This is my body, fflesch, and blode,
That for the xal dey upon the rode.

And whan Judas comyth last, oure Lord xal sey to hym,

Judas, art thou avysyd what thou xalt take ?
Judas. Lord, thi body I wyl not forake !

And sythyn oure Lord xal sey onto Judas,

Jhesu. Myn body to the I wole not denye,
Sythyn thou wylt presume therupon ;
Yt xal be thi dampnacyon verylye,—
I geve the warnyng now beforne.

*And aftyr that Judas hath reseyvyd, he xal syl ther he
was, Cryst seyng,*

On of yow hath betrayd me,
That at my borde with me hath ete ;
Bettyr it hadde hym for to a be
Bothe unborn and unbegete.

*Than eche dyscypyl xal loke on other, and Petyr xal
sey,*

Petrus. Lord, it is not I.

*And so alle xul seyn, tyl thei comyn at Judas, weche
xal sey,*

Judas. Is it owth I, Lord ?

Than Jhesus xal sey,

Jhesus. Judas, thou seyst that word !
Me thou ast solde, that was thi ffrend,
That thou hast begonne brenge to an ende.

*Than Judas xal gon ageyn to the Jewys, and, yf men
wolne, xal mete with hym and sey this speche folwyng, or
levynt, whether thei wyl, the devyl thus seyng,*

Demon. A ! a ! Judas, derlyng myn !
Thou art the best to me that evyr was bore !
Thou xalt be crownyd in helle peyn !
And therof thou xalt be sekyr for evyrmore !

Thow hast solde thi maystyr and etyn hym also,
I wolde thou kowdyst bryngyn hym to helle every del ;
But yet I fere he xuld do ther sum sorwe and wo,
That alle helle xal crye out on me that sel.

Sped up thi matere that thou hast begonne,
I xal to helle for the to mak redy ;
Anon thou xalt com wher thou xalt wonne,
In fyre and stynk thou xalt sytt me by.

Jhesu. Now the sone of God claryfyed is,
And God in hym is claryfyed also ;
I am sory that Judas hath lost his blysse,
Weche xal turne hym to sorwe and wo.

But now in the memory of my passyon,
To ben partabyl with me in my reyn above,
þe xal drynk myn blood with gret devocyon,
Wheche xal be xad ffor manny~~s~~ love.

Takyth these chalys of the newe testament,
And kepyth this evyr in your mende ;
As often as ye do this with trewe intent,
It xal defende yow from ye frende.

*Then xal the dysciplys com and take the blod. Jhesus
seyng,*

This is my blod that for manrys synne,
Out of myn herte it xal renne.

*And the dysciplys xal sett them ayen ther thei were,
and Jhesus xal scyn,*

Takyth bed now, bretheryn, what I have do ;
With my flesh and blod I have yow fed !
ffor manrys love I may do no mo
Than for love of man to be ded.

Werfore, Petyr, and ye everychon,
yf ye love me, fede my schep ;
That, for fawth of techyng, thei go not wrong,
But evyr to hem takyth good kep.

yevyth hem my body, as I have to yow,
Qweche xal be sacryd be my worde ;
And evyr I xal thus abyde with yow,
Into the ende of the werde.

Ho so etyth my body and drynkyth my blod,
Hol God and man he xal me take ;
It xal hym defende from the devyl wood,
And at his deth I xal hym nowth forsake.

And ho so not ete my body nor drynke my blod,
Lyfe in hym is nevyr a dele ;
Kepe wel this in mende for your good,
And every man save hymself wele.

*Here Jhesus takyth a basyn with watyr and towaly
gyrt abowtyn hym, and fallyth beforne Petyr on his
o kne.*

Jhesus. Another exawmpyl I xal ȝow shewe,
How ȝe xal leve in charyté ;
Syt here down at wordys fewe,
And quat I do ȝe, sofre me.

*Here he takyth the basyn and the towaly, and doth
as the robberych seyth beforne.*

Petrus. Lord ! what wylt thou with me do ?
This service of the I wyl forsake ;
To wassche my feet thou xal not so,—
I am not worthy it of the to take.

Jhesu. Petyr and thou forsake my servyces alle,
The weche to ȝow that I xal do ;
No part with me have thou xal,
And nevyr com my blysse onto.

Petrus. That part, Lord, we wyl not forgo,
We xal abey his comawndement ;
Wasche hed and hond, we pray the so,
We wyl don aftyr thin entent.

*Here Jhesus wasshyth his dyscipulys feet by and
by, and whypyth hem and kyssyth hem mekely, and
sythyn settyth hym down, thus seyng,
ffrendys, this wasshyng xal now prevayll,
ȝoure Lord and mayster ȝe do me calle ;
And so I am, withowytn fayl,
ȝet I have wasschyd ȝow alle.
A memory of this have ȝe xall,
That eche of ȝow xal do to othyr,*

With ambyl hert submyt egal,
As ech of ȝow were otherys brother.

Nothyng, serys, so wele plesyth me,
Nor no lyff that man may lede,
As thei that levyn in charyté ;
In efne I xal reward here mede.
The day is come,—I must procede
ffor to fulfylle the prophecy ;
This nyth for me ȝe xal han drede,
Whan noumber of pepyl xal on me cry.

ffor the prophetys spoke of me,
And seydyn of deth that I xuld take ;
ffro wheche deth I wole not fle,
But for mannys synne amendys make.

This nyth fro ȝow be led I xal,
And ȝe for fer fro me xal fle ;
Not onys dur speke whan I ȝow calle,
And some of ȝow forsake me.

ffor ȝow xal I dey and ryse ageyn,—
Un the thrydde day ȝe xal me se
Beforn ȝow all walkyng playn,
In the lond of Galylé.

Petrus. Lord, I wyl the nevyr forsake !
Nor for no perellys fro the fle ;
I wyl rather my deth take,
Than onys, Lord, forsake the !

Jhesu. Petyr, thou ferthere than thou doyst knowe,
As for that promese loke thou not make ;
ffor or the cok hath twyes crowe,
Thryes thou xal me forsake.

But all my frendys, that arn me dere,
 Late us go, the tyme drawyth ny ;
We may no lengere abydyn here,
 ffor I must walke to Betany.

The tyme is come, the day drawyth nere,
 Onto my deth I must in hast ;
Now, Petyr, make halle thi felawys chere,
 My flesche for fere is qwakyng fast.

*Here Jhesus goth to Betany-ward, and his dyscipulys
folwyng with sad contenaws, Jhesus seyng,*

XXVIII. THE BETRAYING OF CHRIST.

Now, my dere frendys and bretheryn echone,
Remembryr the wordys that I xal sey ;
The tyme is come that I must gon,
ffor to fulfylle the prophesey.

That is seyd that I xal dey,
The fendlis power fro ȝow to flem ;
Weche deth I wole not deney,
Mannys sowle my spouse for to redem.

The oyle of mercy is grawntyd playn
Be this jorné that I xal take ;
Be my fadyr I am sent sertayn,
Betwyx God and man an ende to make.

Man for my brother may I not forsake,
Nor shewe hym unkendenease be no wey ;
In peynys for hym my body schal schake,
And for love of man, man xal dey.

*Here Jhesus and his discipules go toward the mount
of Olyvet ; and whan he comyth a lytyl ther besyde,
in a place lyche to a park, he byddyt his dyscipules
abyde hym ther, and seyth to Petyr or he goth,*
Petyr, with thi ffelawys here xalt thou abyde,
And weche tyl I come ageyn ;
I must make my prayere here ȝou besyde,
My fleache qwakyth sore for fere and peyn.

Petrus. Lord, thi request doth me constreyn ;
 In this place I xal abyde styll
 Not remeve tyl that thou comyst ageyn,
 In confermyng, Lord, of thi wylle.

*Here Jhesu goth to Olyvet and settyth hym dourne
 on his knes, and prayth to his fadyr, thus seyng,*

O, ffadyr ! fadyr ! for my sake
 This gret passyon thou take fro me
 Weche arn ordeyned that I xal take,
 3yf mannys sowle savyd may be.
 And 3yf it behove, Fadyr, for me
 To save mannys sowle that xuld spylle,
 I am redy in eche degré,
 The vyl of the for to fulfylle.

*Here Jhesus gothe to his dyscipulis and fyndyth hem
 sclepyng, Jhesus thus seyng to Petyr,*

Petyr ! Petyr ! thou slepyst fast,
 Awake thi felawys and sclepe no more ;
 Of my deth 3e are not agast,
 3e take 3our rest and I peyn sore.

*Here Cryst goth ageyn the second tyme to Olyvet,
 and seyth knelyng,*

ffadyr in hevyn, I beseche the
 Remeve my peynes be thi gret grace,
 And lete me fro this deth fle,
 As I dede nevyr no trespace !
 The watyr and blood owth of my face,
 Dystyllyth for peynes that I xal take ;
 My flesche qwakyth in ferful case,
 As thow the joyntes asondre xuld schake.

*Here Jhesus goth azen to his dyscipulis and fyndyth
 hem asclepe ; Jhesus thus seyng, latyng hem lyne,*

ffadyr, the thrydde tyme I come ageyn,
ffulleche myn erdon for to sped ;
Delyver me, Fadyr, fro this peyn,
Weche is redreyd with ful gret drede.
Onto thi sunne, Fadyr, take hede !
Thou wotyst I dede nevyr dede but good !
It is not for me this peyn I lede,
But for man I swete bothe watyr and bloda.

*Here an angel descendyth to Jhesus, and bryngyth
to hym a chalys, with an host therin.*

Angelas. Heyl, bothe God and man indeed !
The ffadyr hath sent the this present.—
He bad that thou xullyst not drede,
But fulfylle his entent.
As the parlement of hefne bath ment
That mannys sowle xal now redemyd be ;
From hefne to herd, Lord, thou wore sent,
That dede appendyth onto the.

This chalys ys thi blood, this bred is thi body,
ffor mannys synne evyr offeryd xal be ;
To the fadyr of hefne that is almythty,
Thi dyscipulis and alle presthood xal offere fore the.

Here the angel ascendyth ayen sodeynly.

Jhesu. ffadyr, thi wyl ffulfullyd xal be,
It is nowth to say ayens the case ;
I xal fulfylle the prophesye,
And sofre deth ffor mannys trespass.

*Here goth Cryst ageyn to his dyscipulis, and syndyth
hem sclepyng stille.*

Awake, Petyr, thi rest is ful long ;
sclep thou wylt make no delay :

Judas is redy, with pepyl strong,
 And doth his part me to betray.
 Ryse up, serys, I ȝou pray !
 Onclose ȝour eyne for my sake ;
 We xal walke into the way,
 And sen hem come that xul me take.

Petyr, whan thou seyst I am forsake
 Amonge myn frendys, and stond alone,
 Alle the cher that thou kanst make,
 Geve to thi bretheryn everychone.

Here Jhesus with his dyscipulis goth into the place, and ther xal come in a x. personys weyl be-seen in white arneys, and breganderes, and some dysgysed in odyr garmentes, with swerdys, gleyvys, and other straunge wepons, as cressettys, with feyr and lanternys and torchis lyth ; and Judas formest of al conveyng hem to Jhesu be contenawns. Jhesus thus,

Serys, in ȝour wey ȝe have gret hast
 To seke hym that wyl not fle ;
 Of ȝow I am ryth nowth agast,—
 Telle me, serys, whom seke ȝe ?
Leyon. Whom we seke here I telle the now,
 A tretour is worthy to suffer deth ;
 We knowe he is here among ȝow,—
 His name is Jhesus of Nazareth.

Jhesu. Serys, I am here that wyl not fle,
 Do to me all that ȝe kan ;
 Forsothe I telle ȝow I am he,
 Jhesus of Nazareth, that same man.

Here alle the Jewys falle sodeynly to the erde, whun thei here Cryst speke, and qwhan byddyth hem rysyn, thei rysyn azen, Cryst thus seyng,

Aryse, serys, whom seke ȝe? fast have ȝe gon.

Is howth ȝour comyng hedyr for me?

I stond beforne ȝow here echone,

That ȝe may me bothe knowe and se.

Rufyne. Jhesus of Nazareth we seke,

And we myth hym here aspye.

Jhesu. I told ȝow now with wordys meke,

Beforn ȝow alle, that it was I.

Judas. Welcome, Jhesu, my mayster dere,

I have the sowth in many a place!

I am ful glad I fynd the here,

For I wyst nevyr wher thow wace.

*Here Judas kyssyth Jhesus, and anon alle the Jewys
come abowth hym, and ley handys on hym, and pullyn
as thei were wode, and makyn on hym a gret cry alle
at onys; and aftyr this, Petyr seyth,*

I drawe my swerd now this sel;

Xal I amyte, mayster? fayn wolde I wete!

*And forthwith he smythyth of Malchus here, and he
cryeth "Help myn here! myn here!" and Cryst blyssyth
it, and lys hol.*

Jhesus. Put thy swerd in the shede fayr and wel,

ffor he that smyth with swerd, with swerd xal be smete.

A! Judas, this treson countyrfetyd hast thou!

And that thou xalt ful sore repent!

Thou haddyst be bettyr a ben unborn now,

Thi body and sowle thou hast shent!

*Gamalyel. Lo, Jhesus! thou mayst not the cace refuse,
Bothe treson and eresye in the is fownde;*

Stody now fast on thin excuse,
 Whylys that thou gost in cordys bownde.
 Thou kallyst the kyng of this werd rownde,
 Now lete me se thi gret powere,
 And save thiself here, hool and sownde,
 And brynge the out of this dawngere.

Leyon. Bryng forth this tretoure, spare hym nowth !
 Onto Cayphas thi jewge we xal the lede.
 In many a place we have the sowth,
 And to thi werkys take good hede.

Rufyne. Com on, Jhesus, and folwe me ;
 I am ful glad that I the have ;
 Thou xalt ben hangyn upon a tre,—
 A melyon of gold xal the not save !
Leyon. Lete me leyn hand on hym in heye,
 Onto his deth I xal hym bryng ;
 Shewe forth thi wychecrafte and nygramansye ;
 What helpyth ye now al thi fals werkyng ?

Jhesu. ffrendys, take hede ȝe don unryth,
 So unkendely with cordys to bynd me here ;
 And thus to falle on me be nyth,
 As thow I were a thevys fere.
 Many tyme beforne ȝow I dede apere ;
 Withinne the temple sen me ȝe have,
 The lawys of God to teche and lere,
 To hem that wele here sowlys sawe.

Wy dede ȝe not me dysprave,
 And herd me preche, both lowd and lowe ?
 But now as wood men ȝe gynne to rave,
 And do thyng that ȝe notwth knove.
Gamalyel. Serys, I charge ȝow not o word more this nyth,
 But onto Cayphas in hast loke ȝe hym lede ;

Have hym forth with gret dyspyte,
And to his wordys take þe non hede.

*Here the Jewys lede Cryst oure of the place with gret cry
and noyse, some drawyng Cryst forward and some bakward,
and so ledyng forth with here weponys alofte, and lytys
brennyng. And in the mene tyme Marye Magdalene xal
rennyn to oure Lady, and telle here of oure Lordys takyng,
thus seyng,*

Maria Maydelene. O, inmaculate modyr, of alle women most make!

O devowtest, in holy medytacyon evyr abydyng !
The cawse, Lady, that I to ȝour person seke,
Is to wetyn yf þe heryn ony tydyng
Of ȝour swete sone, and my reverent Lord Jhesu,
That was ȝour dayly solas,—ȝour gostly consolacyon !
*Mary. I wold þe xuld telle me, Mawdelyn, and þe knew,
ffor to here of hym it is alle myn affeccyon.*

*Maria Magdalene. I wold fayn telle, Lady, and I myth for
wepyng,*

For sothe, Lady, to the Jewys he is sold ;
With cordys thei have hym bownde and have hym in kepyng,
The hym bety spetously, and have hym fast in holde.

Maria Virgo. A ! A ! A ! how myn hert is colde !

A ! hert hard as ston, how mayst thou leſt ?
Whan these sorweſul tydyngys are the told,
So wold to God, hert, that thou mytyst brest.

A ! Jhesu ! Jhesu ! Jhesu ! Jhesu !

Why xuld þe ſofere this trybulacyon and advercȳté ?

How may thei fynd in here hertys ȝow to purſewe,

That nevyr trespacyd in no maner degré ?

For nevyr thyng but that was good thowth ȝe,

Wherfore than xuld þe ſofer this gret peyn ?

I ſuppoce verylly it is for the tresspace of me,

And I wyſt that myn hert xuld cleve on tweyn.

ffor these langowrys may I susteyn,
The swerd of sorwe hath so thyrlyd my meende ;
Alas ! what may I do ? alas ! what may I seyn ?
These prongys myn herte asondyr thei do rende.

O ffadyr of hefne ! wher ben al thi behestys
That thou promysyst me, whan a modyr thou me made ?
Thi blyssyd sone I bare betwyx tweyn bestys,
And now the bryth colour of his face doth fade.

O good fadyr ! why woldyst that thin owyn dere sone xal sofre
al this ?
And dede he nevyr aȝens thi precept, but evyr was obeyent ;
And to every creature most petyful, most jentyl, and benygn
i-wys,
And now for alle these kendnessys is now most shameful
schent.

Why wolt thou, gracyous Fadyr, that it xal be so ?
May man not ellys be savyd be non other kende ?
ȝet, Lord Fadyr, than that xal comforte myn wo,
Whan man is savyd be my chylde, and browth to a good
ende.

Now, dere sone, syn thou hast evyr be so ful of mercy,
That wylt not spare thiself for the love thou hast to man ;
On alle mankend now have thou pety,
And also thynk on thi modyr, that hevy woman.

XXIX. KING HEROD.

Primus doctor. O thou altitude of al gostly ryches !
O thou incomprehensibile of grete excyllence !
O thou luminarye of pure lyghtnes !
Sheta oute thi bemys ontyl this audyens.

Secundus doctor. O fili Altissimi ! clepyd by eternalyté !
Hele this congregacion with the salve of thi passyon !
And we prey the, Spiritus paraclyté !
With the ffyre of thi love to slake alle detraccion.

Primus doctor. To the pepyl not lernyd I stonde as a techer,
Of this processyon to ȝeve informacion ;
And to them that be lernyd, as a gostly precher,
That in my rehersayl they may have delectacion.

Secundus doctor. Welcome of the aposteyls, the gloryous qwere,
ffyrst Petyr ȝour prynce and eke ȝour presydent,
And Andrewe ȝour half brother, togedyr in ffere,
That ffyrst fflowlyd Cryst be on assent.

Primus doctor. O ȝe tweyn luminaryes, Jamys and John !
Contynually brennyng as bryght as the sonn bem !
With the chene of charyté, bothe knyt in on,
And offeryd of ȝour modyr to Cryst in Jherusalem.

Secundus doctor. Welcome, Phelypp, that convertyd Samaryan !
And convertyd the tresorere of the qwene Cabdas !

With Jamys the lesser, that apud Jherosolyman
Was made fyrt patryarke, by the ordenauns of Cephas.

Primus doctor. Heyl, Matheu the apostel and also Evangelyst !
That was clepyd to the fflok of gostly conversacion
ffrom thyrknes of concyens that ȝe were in ffest,
With Bertylmew that fflid alle carnalle temptation.

Secundus doctor. Heyl, Symeon Zelotes ! thus be ȝour name,
And Judas, that bothe wel lovyd oure Lord !
Therfore ȝe have bothe joye and game,
Wher nevyr is sstryff but good acorde.

Primus doctor. Heyl, Poul, grett doctour of the ffeyth,
And vessel chosyn be trewe eleccion !
Heyl Thomas, of whom the gospel seyth,
In Crystys wounde was ȝour refleccion !

Secundus doctor. Heyl, John Baptyst, most sovereyn creature
That evyr was born be naturalle conseyyng !
And hyest of prophetys, as wytnessyth Scrypture ;
Heyl voys that in desert was allewey cryeng !

What tyme that processyon is enteryd into the place, and the Herowdys takyn his schaffalde, and Pylat and Annas and Cayphas here schaffaldys ; also than come ther an exposytour, in doctorys wede, thus seyng,

Contemplacio. Sofreynes and frendys, ȝe mut alle be gret with gode ;
Grace, love, and charyte evyr be ȝou among ;
The maydenys sone preserve ȝou that for man deyd on rode ;
He that is o God in personys thre, defende ȝou fro ȝour fon !

Be the leve and soferauns of allemythy God,
We intendyn to proceude the matere that we lefte the last
ȝere ;

Wherfore we beseche yow that your wyllys be good,
To kepe the passyon in your mende that xal be shewyd here.

The last yere we shewyd here how oure Lord for love of man
Cam to the cety of Jherusalem mekely his deth to take ;
And how he made his mawndé, his body yevyng than,
To his apostelys evyr with us to abydyn for manrys sake.

In that mawnd he was betrayd of Judas, that hym solde
To the Jewys for xxx^{ii.} platys to delyvyr hym that nyth.
With swerdys and gleyvys to Jhesu they come with the tretour
bolde,
And toke hym amonges his apostelys about myndnyth.

Now wold we procede, how he was browth than
Beforn Annas and Cayphas, and sythe beforne Pylate :
And so forth in his passyon how mekely he toke it for man,
Besekyng you for mede of your soulys to take good hede
theratte.

Here the Herowndys xal shewe hymself and speke.

Herodes Rex. Now sees of your talkyng, and gevyth lordly
audyence ;
Not o word I charge yow, that ben here present,
Noon so hardy to presume in my hey presence
To onlose hese lyppys ageyne myn intent.
I am Herowde, of Jewys kyng most reverent,
The lawys of Mahownde my powere xal fortefyne ;
Reverens to that Lord of grace moost excyllent,
ffor be his powere alle thinge doth multypleye.

yef ony Crystyn be so hardy his feyth to denye,
Or onys to erre ageyns his lawe ;
On gobettys with cheynes I xal hangyn hym heye,
And with wylde hors tho traytorys xal I drawe.

To kylle a thowsand Crystyn I gyf not an hawe ;
 To se hem hangyn or brent to me is very plesauns,
 To dryvyn hem into doongenys dragonys to knawe,
 And to rende here flesche and bonys onto here sustenauns.

John the Baptyst crystenyd Cryst, and so he dede many on,
 Therfore myself dede hym brynge o dawe ;
 It is I that dede hym kylle, I telle ȝou everychon,
 ffor and he had go forth he xuld a dystroyd our lawe.
 Where as Crystyn apperyth to me is gret grevauns,
 It peynyth myn hert of tho tretowrys to here ;
 ffor the lawys of Mahownde I have in governawns,
 The whiche I wele kepe, that Lord hath no pere !
 ffor he is God most prudent !
 Now I charge ȝou, my lordys, that ben here,
 Yf any Crystyn doggys here doth apere,
 Bryng tho tretores to my hey powere,
 And thei xal have sone jewgement.

Primus miles. My sovereyn Lord, heyst of excillens,
 In ȝou alle jewgement is termynabyle ;
 Alle Crystyn dogges that do not here dyligens,
 ȝe put hem to peynes that ben importable.
Secundus miles. Nothing in ȝou may be more comendable,
 As to dysstroye tho traytores that erre
 Ageyn oure lawys, that ben most profytable ;
 Be rythwysnesse that lawe ȝe must profferre.

Rex Herowdes. Now, be gloryous Mahownd, my sove-
 reyn Savyour,
 These promessys I make, as I am trewe knyth !
 Thoo that excede his lawys by ony errour,
 To the most xamefullest deth I xal hem dyth.
 But o thyng is sore in my gret delyte,
 Ther is on Jhesus of Nazareth, as men me tellyth ;

Of that man I desyre to han a sythte,
ffor with many gret wondrysoure lawe he fellyth.

The son of God hymself he callyth,
And kyng of Jewys he seyth is he,
And many woundrys of hym he fallyth—
My hert desyryth hym for to se.
Seres, yf that he come in this countré,
With oure jursesdyccion loke þe aspye,
And anon that he be brouth onto me,
And the trewth myself than xal trye.

Primus miles. Tomorwe my jorné I xal begynne,
To seke Jhesus with my dew dilygens ;
þyf he come ȝour provynce withinne,
He xal not askape ȝour hey presens.

Secundus miles. Myn sovereyn, this is my cowncel that
þe xal take,

A man that is bothe wyse and stronge,
Thurwe alle Galylé a serge to make,
Yf Jhesu be enteryd ȝour pepyl among,
Corrette hese dedys that be do wronge,
ffor his body is undyr ȝour bayle,
As men talkyn hem among,
That he was born in Galylé.

Rex. Thanne of these materys, serys, take hede ;
ffor a whyle I wele me rest,
Appetyde requyryth me so indeede,
And flesyk tellyth me it is the best.

XXX. THE TRIAL OF CHRIST.

*Here xal a massanger com into the place rennyng and
criyng “ Tydyngys ! tydynges ! ” and so rownd abowth
the place, “ Jhesus of Nazareth is take ! Jhesus of Na-
zareth is take ! ” and forthwith heylyng the prynces, thus
seyng,*

*Massanger. Alle heyle, my lordys, princys of prestys !
Sere Cayphas and sere Annas, lordys of the lawe !
Tydynges I brynge ȝou, reseyve them in ȝour brestys ;
Jhesus of Nazareth is take, therof ȝe may be fawe !
He xal be browth hedyr to ȝou anon ;
I telle ȝou trewly with a gret rowth,—
Whan he was take I was hem among,
And ther was I ner to kachyd a clowte.*

*Malcus bar a lanterne and put hym in pres,
Anoon he had a towche and of went his ere !
Jhesus bad his dysciple put up his swerd and ces,
And sett Malcus ere ageyn as hool as it was ere !
So mot y the, methowut it was a strawnge syth !
Whan we cam fyrist to hym, he cam us ageyn,
And haskyd whom we sowth that tyme of nyth ?
We seyd Jhesus of Nazareth, we wolde have hym fayn.*

*And he seyd, “ it is I that am here in ȝour syth ; ”
With that word we ovrthrowyn bakward everychone,
And some on her bakkys lyeng upryth,
But standyng upon fote manly ther was not on.*

Cryst stode on his fete as meke as a lom,
 And we loyn styllle lyche ded men tyl he bad us ryse ;
 Whan we were up, fast handys we leyd hym upon,
 But yet me thought I was not plesyd with the newe gyse.

Therfore takyth now ȝour cowncel and avyse ȝou ryth
 weyl,
 And beth ryth ware that he make ȝou not amat ;
 ffor be my thryfste I dare sweryn at this seyl,
 ȝe xal fynde hym a strawnge watt !

*Here bryng thei Jhesus beforne Annas and Cayphas,
 and on xal seyn thus,*

Lo ! lo ! lordys, here is the man
 That ȝe sent us fore.

Annas. Therfore we cone ȝou thanke than,
 And reward ȝe xal have the more.

Jhesus, thou art welcome hedyr to oure presens ;
 Ful oftyn tymes we han the besyly do sowth ;
 We payd to thi dyscypyle for the thretty pens,
 And as an ox or an hors we trewly the bowth.
 Therfore now art oure as thou standyst us before ;
 Sey, why thou ast probelyd us and subvertyd oure lawe ?
 Thou hast ofte concludyd us, and so thou hast do more,
 Wherfore it were ful nedful to bryng the a dawe.

Cayphas. What arn thi dysciplys that folwyn the aboute ?
 And what is thi doctryne that thou dost preche ?
 Telle me now somewhat, and bryng us out of doute,
 That we may to oþere men thi prechyg forth teche.
Jhesus. Al tymes that I have prechyd, opyn it was don
 In the synagog or in the temple, where that alle
 - Jewys com :
 Aske hem what I have seyd, and also what I have dou ;
 Thei con telle the my wordys, aske hem everychone.

Primus Judeus. What thou, fela? to whom spekyst thou?
 Xalt thou so speke to a buschop?
 Thou xalt have on the cheke, I make a vow,
 And ȝet therto a knok.

Here he xal smyte Jhesus on the cheke.

Jhesus. Yf I have seyd amys,
 Theroft wytnesse thou mayst bere;
 And yf I have seyd but weyl in this,
 Tho[u] dost amys me to dere!

Annas. Serys, takyth hed now to this man,
 That he dystroye not oure lawe;
 And brynge ȝe wytnesse aȝens hym that he can,
 So that he may be browt of dawe.

Primus doctor. Sere, this I herd hym with his owyn
 mowth seyn,—
 Brekyth down this temple without delay,
 And I xal settyn up ageyn
 As hool as it was, by the thrydde day.

Secundus doctor. ȝa, ser, and I herd hym seyn also
 That he was the Sone of God;
 And ȝet many a fole wenyth so,
 I durst leyn theron myn hed.
 ȝa! ȝa! and I herd hym preche meche thyng,
 And aȝens oure lawe everydel;
 Of wheche it were longe to make rekenyng,
 To tellyn alle at this seel.

Cayphas. What seyst now, Jhesus? whi answeryst not?
 Heryst not what is seyd aȝens the?
 Spek man, spek! spek, thou fop!
 Hast thou scorn to speke to me?
 Heryst not in how many thynges thei the acuse?

Now I charge the and conjure, be the sonne and the mone,
That thou telle us and thou be Goddys sone !

Jhesus. Goddys sone I am, I sey not nay to the !

And that ȝe alle xal se domys-day,
Whan the sone xal come in gret powere and magesteé,
And deme the qweke and dede, as I the say.

Cayphas. A ! out ! out ! allas ! what is this ?

Heryth ȝe not how he blasfemyth God ?
What nedyth us to have more wytness ?
Here ȝe han herd alle his owyn word !
Thynk ȝe not he is worthy to dey ?

Et clamabant omnes. “ ȝys ! ȝys ! ȝys ! alle we seye
he is worthy to dey, ȝa ! ȝa ! ȝa ! ”

Annas. Takyth hym to ȝow and betyth hym som del,
ffor hese blasfemyng at this sel.

Here thei xal bete Jhesus about the hed and the body,
and spytlyn in his face, and pullyn hym down, and
settyn hym on a stol, and castyn a cloth ovyr his face ;
and the fyrst xal seyn,

Primus Judeus. A ! felawys, beware what ȝe do to this
man,

ffor he prophecye weyl kan.

Secundus Judeus. That xal be assayd be this batte,
What thou, Jhesus ? ho ȝaff the that ?

Et percuciet super caput.

Tertius Judeus. Whar ? whar ? now wole I
Wetyn how he can prophecy.

Ho was that ?

Quartus Judeus. A ! and now wole I a newe game
begynne,
That we mon pley at alle that arn hereinne ;

Whele and pylle ! whele and pylle !
Comyth to halle ho so wylle.

Ho was that ?

Here xal the woman come to Jewys and seyn,
Prima ancilla. What, serys, how take þe on with this
man ?
Se þe not on of hese dysciplys how he beheldyth þou than.

Here xal the tother woman seyn to Peter,
Secunda ancilla. A ! good man me semyth be the,
That thou on of hese dysciplys xulde be.
Petrus. A ! woman, I sey nevyr er this man,
Syn that this werd fyrst began.

Et cantabit gallus.

Prima ancilla. What ? thou mayst not sey nay, thou
art on of hese men,

Be thi face wel we may the ken.

Petrus. Woman, thou seyst amys of me ;
I know hym not ; so mote I the.

Primus Judæus. A ! fela myn, wel met,
For my cosynys ere thou of smet ;
Whan we thi mayster in the ȝerd toke,
Than alle thi ffelawys hym forsoke ;
And now thou mayst not hym forsake,
For thou art of Galylé, I undyrtake.

Petrus. Sere, I knowe hym not, be hym that made me !

And þe wole me beleve ffor an oth,
I take record of alle this compayne,
That I sey to ȝow is soth.

Et cantabit gallus. And than Jhesus xal lokyn on
Petyr, and Petyr xal wepyn, and than he xal gon out and
seyn,

A ! weel away ! weel away ! fals hert, why wylt thou not
brest,

Syn thi maystyr so cowardly thou hast forsake ?

Alas ! qwher xal I now on erthe rest,

Tyl he of his mercy to grace wole me take ?

I have forsake my mayster and my lord Jhesu

Thre tymes, as he tolde me that I xuld do the same ;

Wherfore I may not have sorwe anow,

I syful creature am so meche to blame.

Whan I herd the cok crowyn, he kest on me a loke,

As who seyth, " bethynke the what I seyd before ? "

Alas, the tyme that I evyr hym forsoke !

And so wyl I thynkyn from hens evyrmore.

Cayphas. Massangere ! Massangere !

Massangere. Here, lord, here !

Cayphas. Massanger, to Pylat in hast thou xalt gon,

And sey hym we comawnde us in word and in dede ;

And prey hym that he be at the mot-halle anoon,

ffor we han gret matere that he must nedes spedē.

In hast now go thi way,

And loke thou tery nowth.

Massanger. It xal be do, lord, be this day,

I am as whyt as thought.

Here Pylat sytthyth in his skaffald, and the mas-
sanger knelyth to hym, thus seyng,

Al heyl ! sere Pylat, that semly is to se !

Prynce of al this Juré, and kepere of the lawe !

My lord busshop Cayphas comawndyd hym to the,

And prayd the to be at the mot-halle by the day dawe.

Pylat. Go thi way, praty masanger, and comawnde me
also ;

I xal be there in hast, and so thou mayst say :

Be the oure of prime I xal comyn hem to,
I tery no lenger, no make no delay.

Here the massanger comit azen and bryngit an answere, thus seyng,

Massanger. Al heyl ! myn lordys, and buschoppys, and
princys of the lawe !

Ser Pylat comawndyth hym to ȝou, and bad me to ȝou
say,

He wole be at the mot-halle in hast sone after the day
dawe,

He wold ȝe xuld be ther be primewithouth lenger delay.

Cayphas. Now weyl mote thou fare, my good page ;
Take thou this for thi massage.

Here enteryth Judas onto the Juwys thus seyng,

Judas. I Judas have synnyd and treason have don,
ffor I have betrayd this rythful blood ;
Here is ȝour mony azen, alle and some,
ffor sorwe and thowth I am wax wood.

Annas. What is that to us ? avyse the now,
Thou dedyst with us covnawnt make ;
Thou seldyst hym us as hors or kow,
Therfore thin owyn dedys thou must take !

*Than Judas castyth down the mony, and goth and
hangyth hymself.*

Cayphas. Now, serys, the nyth is passyd, the day is
come ;

It were tyme this man had his jewgement ;
And Pylat abydyth in the mot-halle alone,
Tyl we xuld this man present ;
And therfore go we now forth with hym in hast.

Primus Judaeus. It xal be don and that in short spas.

Secundus Judæus. ja ! but loke yf he be bownd ryth wel
and fast.

Tertius Judæus. He is saff anow ! go we ryth a good pas !

*Here thei ledyn Jhesu about the place tyl tho i come
to the halle.*

Cayphas. Sere Pylat, takyght hede to this thyng !

Jhesus we han beforne the browth,
Wheche owre lawe doth down bryng,
And mekyl schame he hath us wrowth.

Annas. ffrom this cetye into the lond of Galylé,
He hath browth oure lawys neyr into confusyon,
With hese craftys wrowth be nygramancye,
Shewyth to the pepyl be fals symulacyon.

Primus doctor. ja ! ȝet, ser, another and werst of alle !

Aȝens Sesar, oure emperour that is so fre,
Kyng of Jewys he doth hym calle,
So oure emperoures power nowth xuld be !

Secundus doctor. Sere Pylat, we kaannot telle half the blame
That Jhesus in oure countré hath wrowth ;
Therfore we charge the in the emperores name,
That he to the deth in hast be browth !

Pylat. What seyst to these compleyntys, Jhesu ?

These pepyl hath the sore acusyd,
Because thou bryngyst up lawys newe,
That in oure days were not usyd.

Jhesus. Of here accusyng me rowth nowth,
So that thei hurt not here soulys ne non mo.
I have nowth ȝet founde that I have sowth,
ffor my faderya wyl forth must I go.

Pylat. Jhesus, be this than I trowe thou art a kyng,
And the sone of God thou art also,—

Lord of erth and of alle thing,—

Telle me the trowth, if it be so !

Jhesus. In hefne is knowyn my faderys intent,

And in this werlde I was born ;

Be my fadyr I was hedyr sent,

For to seke that was forlorn.

Alle that me heryn and in me belewyn,

And kepyn here feyth stedfastly ;

Thow thei weryn dede I xal them recuryn,

And xal them bryng to blysse endlesly.

Pilate. Lo ! serys, now ȝe an erde this man, how thynk ȝe ?

Thynke ȝe not alle be ȝoure reson ?

But as he seyth it may wel be,

And that xulde be this incheson.

I fynde in hym non obecyon

Of errour, nor treson, ne of no maner gylt ;

The lawe wele in no conclusyon

Withowte defawth be xuld be spylt.

Primus doctor. Sere Pylat, the lawe restyth in the,

And we knowe veryly his gret trespass ;

To the emperour this mater told xal be,

Yf thou lete Jhesus thus from the pas !

Pylat. Serys, than telle me o thyng,

What xal be his acusyng ?

Annas. Sere, we telle the altogedyr,

for his evyl werkys we browth hym hedyr ;

And yf he had not an evyl doere be,

We xuld not a browth hym to the.

Pylat. Takyth hym than after ȝour sawe,

And demyth hym aftyr ȝour lawe.

Cayphas. It is not lefful to us, ȝe seyn,

No maner man for to slen ;

The cawse why we bryng hym to the,
 That he xuld not cure kyng be.
 Weyl thou knowyst kyng we have non,
 But oure Emperour alon.

Pylat. Jhesu, thou art kyng of Juré?
Jhesus. So thou seyst now to me.

Pylat. Tel me than, where is thi kyngham?
Jhesus. My kyngham is not in this werld,
 I telle the at o word.

Yf my kyngham here had be,
 I xuld not a be delyveryd to the.

Pylat. Seres, avyse ȝow as ȝe kan.
 I can fynde no defawth in this man.

Annas. Sere, here is a gret record take hed therto,
 And knowyng gret myschef in this man;

And not only in o day or to,

It is many ȝerys syn he began.

We kan telle the tyme where and whan,

That many a thowsand turnyd hath he,

As alle this pepyll record weyl kan,

From hens into the lond of Galylé.

Et clamabunt “ ȝa! ȝa! ȝa!”

Pylat. Serys, of o thyng than gyf me relacyon,
 If Jhesus were outborn in the lond of Galylye,
 ffor we han no poer, ne no jurediccyon,
 Of no man of that contré.

Therfore the trewth ȝe telle me,

And another wey I xal provyde,—

If Jhesus were born in that countré,

The jugement of Herowdys he must abyde.

Cayphas. Sere, as I am to the lawe trewly sworn,
 To telle the trewth I have no fer;

In Galelye I know that he was born,
 I can telle in what place and where.
 Aȝens this no man may answere,
 ffor he was born in Bedlem Jude; .
 And this ȝe knowe, now alle I have don here,
 That it stant in the lond of Galelye.

Pylat. Weyl, serys, syn that I knowe that it is so,

The trewth of this I must nedys se:
 I undyrstand ryth now what is to do,
 The jugement of Jhesu lyth not to me.
 Herowde is kyng of that countré,
 To jewge that regyon in lenth and in brede;
 The jurysdycyon of Jhesu now han must he,
 Therfore Jhesu in hast to hym ȝe lede;
 In halle the hast that ȝe may spedre,
 Lede hym to the Herownde anon present,
 And sey I comawnde me, with worde and dede,
 And Jhesu to hym that I have sent.

Primus doctor. This erand in hast sped xal be,

In alle the hast that we can do;
 We xal not tary in no degré,
 Tyl the Herowdys presens we come to.

Here thei take Jhesu and lede hym in gret hast to the Herowde; and the Herowdys scafald xal unclose, shewyng Herowdes in astat, alle the Jewys knelyng, except Annas and Cayphas, thei xal stondyn, etc.

Primus doctor. Heyl, Herowde, most excyllent kyng!

We arn comawndyd to thin presens,—

Pylat sendyth the be us gretyngh,

And chargyth us, be oure obeyens,

Secundus doctor. That we xuld do oure dylygens

To bryng Jhesus of Nazareth onto the,

And chargyth us to make no resystens,
Becawse he was born in this countré.

Annas. We knowe he hath wrowth gret folé
Ageyns the lawe shewyd present ;
Therfore Pylat sent hym onto the,
That thou xuldyst gyf hym jugement.

Herowde Rex. Now, be Mahound my God of Grace !

Of Pylat this is a dede ful kende ;
I forgyf hym now is gret trespace,
And schal be his frend withowtyn ende.
Jhesus to me that he wole sende,

I desyred ful sore hym for to se ;
Gret ese in this Pylat xal fynde,

And, Jhesus, thou art welcome to me !

Primus Judæus. My sovereyn lord, this is the case,
The gret falsnesse of Jhesu is opynly knawe ;
Ther was nevyr man dede so gret trespass,
ffor he hath almost destroyd oure lawe.

Secundus Judæus. ȝa ! be fals crafte of soserye,
Wrowth opynly to the pepyll alle,
And be sotyl poyntes of nygramancye,
Many thowsandys fro oure lawe be falle.

Cayphas. Most excellent kyng, ȝe must take hede,
He wol dystroye alle this countré, bothe elde and ȝyng ;
Yf he ten monthis more procede,

Be his meraclys and fals prechynge,
He bryngyth the pepyl in gret sonnyng,
And seyth dayly among hem alle,
That he is lord and of the Jewys kyng,

And the sone of God he doth hym calle.

Rex Herowde. Serys, alle these materys I have herd sayd,
And meche more than ȝe me telle ;
Alletogedyr thei xal be layde,
And I wyl take thereon cowncelle.

Jhesus, thou art welcome to me ;
 I kan Pylat gret thank for his sendyng ;
 I have desyryd ful longe the to se,
 And of thi meracles to have knowyng.

It is told me thou dost many a wondyr thyng,
 Crokyd to gon and blynd men to sen,
 And thei that ben dede gevyst hem levynge,
 And makyst lepers fayre and hool to ben.
 These arn wondyr werkys wrought of the,
 Be what wey I wolde knowe the trew sentens.
 Now Jhesu, I pray the, lete me se
 O meracle wrought iu my presens.
 In hast now do thi dylygens,
 And peraventure I wyl shew favour to the ;
 ffor now thou art in my presens,
 Thyn lyf and deth here lyth in me.

And here Jhesus xal not speke no word to the Herowde.

Jhesus, why spekyst not to thi kyng ?
 What is the cawse thou standyst so styll ?
 Thou nowyst I may deme alle thyng,—
 Thyn lyf and deth lyth at my wylle !

What ? spek Jhesus, and telle me why
 This pepyl do the so here acuse ?
 Spare not, but telle me now on he ,
 How thou canst thiself excuse.

Cayphas. Loo ! serys, this is of hym a false sotylté,
 He wyl not speke but whan he lyst ;
 Thus he dyscveyvyth the pepyl in eche degré ;
 He is ful fals, ȝe veryly tryst.

Rex Herowde. What, thou onhangyd harlot, why wylt
 thou not speke ?
 Hast thou skorne to speke onto thi kyng ?

Because thou dost oure lawys brake,
I trowe thou art aferd of oure talkyng.

Annas. Nay, he is not aferde, but of a fals wyle,

Because we xuld not hym acuse ;
If that he answerd yow ontylle,
He knowyth he kan not hymself excuse.

Rex Herowde. What? spek I say, thou foulynge, evyl
mot thou fare !

Look up, the devyl mote the cheke !
Seres, bete his body with scorges bare,
And assay to make hym for to speke !

Primus Judæus. It xal be do withoutyn taryng,—

Come on, thou tretour, evyl mot thou the !

Whylt thou not speke onto oure kyng ?

A new lesson we xal lere the !

Here thei pulle of Jhesus clothis, and betyn hym with whyprys.

Secundus Judæus. Jhesus, thi bonyss we xal not breke,
But we xal make the to skyppe !

Thou hast lost thi tonge, thou mayst not speke,
Thou xalt asay now of this whippe.

Tertius Judæus. Serys, take these whyprys in ȝour honde,
And spare not whyl thei last ;
And bete this tretoure that here doth stonde,
I trowe that he wyl speke in hast.

*And qwhan thei han betyn hym tyl he is alle blody,
than the Herownd seyth,*

Sees, seres, I comawnde ȝou be name of the
devyl of helle !

Jhesus, thynkyst this good game ?
Thou art strong, to suffyr schame,
Thou haddyst levyr be betyn lame,
Than thi defawtys for to telle.

But I wyl not thi body alle spyl,
Nor put it here into more peyn ;
Serys, takyth Jhesus at ȝour owyn wyl,
And lede hym to Pylat hom ageyn.
Grete hym weyl, and telle hym serteyn,
Alle my good frenchep xal he have ;
I gyf hym powere of Jhesus, thus ȝe hym seyn,
Whether he wole hym dampne or save.
Primus doctor. Sere, at ȝour request it xal be do,
We xal lede Jhesus at ȝour demawde;
And delyvyr hym Pylat onto,
And telle hym alle as ȝe comawnde.

*Here enteryth Satan into the place in the most
orryble wyse, and qwyl that he pleyth, thei xal don on
Jhesus clothis and overest a whyte clothe, and ledyn
hym abowth the place, and than to Pylat, be the tyme
that hese wyf hath pleyd.*

XXXI. PILATE'S WIFE'S DREAM.

Sathan. Thus I reyne as a rochand with a rynggyng
rowth,

As a devyl most dowty dred is my dynt ;
Many a thowsand develyss to me do thei lowth,
Brennyng in flamys as fyre out of flynt !
Ho so serve me, Sathan, to sorwe is he sent,
With dragonys in doungenys and develyss fu derke,
In bras and in bronston the brethellyss be brent,
That wene in this werd my wyl for to werke !

With myschef on moolde here membrys I merke,
That japyn with Jhesus that Judas sold ;
Be he nevyr so crafty nor conyng clerke,
I harry them to helle as tretour bolde.
But ther is o thyng that grythyng me sore,
Of a prophete that Jhesu men calle ;
He peynyng me every day more and more,
With his holy meraclis and werkys alle.

I had hym onys in a temptacyon,
With glotenye, with covetyse, and veynglorye,
I hasayd hym be alle weys that I cownde don,
And uttyrly he refusyd hem, and gan me defye.
That rebuke that he gaf me xal not be unqwyte,
Somwhat I have begonne, and more xal be do ;
ffor alle his barfot goyng, fro me xal he not skyp,
But my derk dongeon I xal bryngyn hym to.

I have do made redy his cros that he xal dye upon,
 And thre nayles to takke hym with that he xal not
 styrte ;

Be he nevyr so holy he xal not fro me gon,
 But with a sharpe spere he xal be smet to the herte.

And sythyn he xal come to helle be he nevyr so stowte,
 And ȝet I am aferd and he come he wole do som wrake ;
 Therfore I xal go warnyn helle that thei loke abowte,
 That thei make redy chenys to bynd hym with in lake.

Helle ! Helle ! make redy, for here xal come a gest,
 Hedyr xal come Jhesus that is clepyd Goddys sone,
 And he xal ben here be the oure of none,
 And with the here he xal wone,
 And han ful shrewyd rest.

Here xal a devyl spekyn in helle.

Demon. Out upon the ! we conjure the,
 That nevyr in helle we may hym se,
 ffor and he onys in helle be,
 He xal oure power brest.

Sathan. A ! A ! than have I go to ferre ;
 But som wyle help, I have a shrewde torne,
 My gaine is wers than I wend here,
 I may seyn my game is lorne.

Lo ! a wyle ȝet have a kaſt,
 If I myth Jhesus lyf save,
 Helle gatys xal be sp̄erd fast,
 And kepe stylle alle tho I have.

To Pylatys wyff I wele now go,
 And sche is aslepe a bed ful fast,
 And byd here withowtyn wordys mo,
 To Pylat that sche send in hast.

I xal assay, and this wol be
To bryng Pylat in belef ;
Withinne a whyle, ȝe xal se,
How my craft I wole go pref.

*Here xal the devyl gon to Pylatys wyf, the corteyn
drawyn as she lyth in bedde ; and he xal no dene make ;
but she xal sone after that he is come in, makyn a rewly
noyse, commyng and rennyng of the schaffuld, and her
shert and here kyrtyl in here hand, and sche xal come
beforn Pylat leke a mad woman, seyng thus,*

*Uxor Pilaty. Pylat, I charge the that thou take hede !
Deme not Jhesu, but be his frende !
ȝyf thou jewge hym to be dede,
Thou art dampnyd withowtyn ende !
A fend aperyd me beforne,
As I lay in my bed slepyng fast ;
Sethyn the tyme that I was born
Was I nevyr so sore agast !*

*As wylde fyre and thondyr blast,
He cam cryeng onto me ;
He seyd, thei that bete Jhesu or bownd hym fast,
Withowtyn ende dampnyd xal be !*

*Therfore a wey herein thou se,
And lete Jhesu from the ttere pace ;
The Jewys thei wole begyle the,
And put on the alle the trespace.*

*Pylat. Gramercy, myn wyf, for evyr ȝe be trewe ;
ȝour cowncel is good and evyr hath be !
Now to ȝour chawmer ȝe do sewe ;
And alle xal be weyl, dame, as ȝe xal se.*

XXXII. THE CONDEMNATION AND CRUCIFIXION OF CHRIST.

Here the Jewys bryng Jhesus azen to Pylat.

Primus doctor. Sere Pylat, gode tydandys thou here
of me,—

Of Herowd the kyng thou hast good wyl ;
And Jhesus he sendyth azen to the,
And byddyth the chese hym to save or spylle !

Secundus doctor. ȝa ! ser, alle the poer lyth now in the,
And thou knowyst oure feyth he hath nere schent :
Thou knowyst what myschef therof may be,
We charge the to gyf hym jwgement.

Pylat. Serys, trewly ȝe be to blame,
Jhesus thus to bete, dyspoyle, or bynde ;
Or put hym to so gret schame ;
ffor no defawth in hym I fynde.

Ne Herowdys nother to whom I sent ȝow,
Defawte in hym cowde fynde ryth non ;
But sent hym azen to me be ȝow,
As ȝe knowe wel everychon.

Therfore undyrstande what I xal say,
ȝe knowe the custom is in this londe,

Of ȝour Pasche day that is ner honde,
 What theff or tretour be in honde,
 For worchep of that day xal go fre away
 Without any price.

Now than me thynkyth it were ryth,
 To lete Jhesus now go qwyte,
 And do to hym no mo dyspyte,—
 I wolde wete what ȝe say.

Seres, this is myn avyse.

Here alle thei xul cryen, " Nay ! nay ! nay ! "

Primus doctor. Delyvere us the theff Barabas,
 That for mansclawth presonde was.

Pylat. What xal I than with Jhesu do ?
 Whether xal he abyde or go ?

Secundus doctor. Jhesus xal on the cros be don,
Crucifigatur we cry echon !

Pylat. Seres, what hath Jhesus don amys ?

Populus clamabunt. *Crucifigatur* we sey at onys.

Pylat. Serys, syn al gatyȝ ȝe wolyn so,
 Puttyn Jhesu to wo and peyn ;
 Jhesu a wyle with me xal go,
 I wole hym examyne betwyx us tweyn.

Here Pylat takyth Jhesu, and ledyth hym into the councel hous, and seyth,

Jhesus, what seyst now ? lete se,
 This matere now thou undyrstonde ;
 In pes thou myȝt be for me,
 But for thi pepyl of thi londe.

Bussoppys and prestys of the lawe,
 Thei love the not, as thou mayst se ;

And the comon pepyl azens the drawe,
 In pes thou myth a be for me,—
 This I telle the pleyn !
 What seyst, Jhesus? whi spekest not me to?
 Knowyst not I have power on the cros the to do,
 And also I have power to lete the forth go!
 What kanst thou here to seyn ?

Jhesus. On me poer thou hast ryth non,
 But that my fadyr hath grawntyd beforne ;
 I cam my faderys wyl to fullefylle,
 That mankynd xuld not spylle.
 He that hath betrayd me to the at this tyme,
 His trespass is more than is thine.
Primus doctor. ȝe prynces and maysteres, takyth hed
 and se
 How Pylat in this matere is favorabyl ;
 And thus oure lawys dystroyd myth be,
 And to us alle unrecurabyl !

Here Pylat letyth Jhesus alone and goth into the Jewys, and seyth,

Seres, what wole ȝe now with Jhesu do?
 I can fynde in hym but good !
 It is my cownce ȝe lete hym go,—
 It is rewthe to spylle his blood !
Cayphas. Pylat, me thynkyth thou dost gret wrong,
 Aȝens oure lawe thus to fortifye ;
 And the pepyl here is so strong,
 Bryngyng the lawful testymonye.
Annas. ȝa ! and thou lete Jhesu fro us pace,
 This we welyn upholdyn alle ;
 Thou xalt answere for his trespass,
 And tretour to the emperor we xal the kalle.
Pylat. Now than, syn ȝe wolne non other weye,
 But in al wyse that Jhesus must deye,

*Artyse, bryng me watyr, I prey the,
And what I wole do, þe xal se.*

Hic unus afferet aquam.

*As I wasche with watyr my handys clene,
So gyltles of hese deth I must ben.*

*Primus doctor. The blod of hym mut ben on us,
And on oure chyldyr aftyr us !*

Et clamabunt " ja ! ja ! ja ! "

*Than Pylat goth azen to Jhesu, and bryngit hym,
thus seyng,*

*Lo ! seres, I bryng hym here to your preeesa,
That þe may knowe I fynde in hym non offens.*

*Secundus doctor. Delyvere hym ! delyvere hym ! and
let us go,*

On the crosse that he were do !

Pylat. Seres, wolde þe your kyng I xulde on the cros don ?

*Tertius doctor. Sere, we seyn that we have no kyng but
the emperour alon.*

*Pylat. Seres, syn al gatys it must be so,
We must syt and our office do ;
Brynge forth to the barre that arn to be dempt,
And thei xal have here jugement.*

*Here thei xal brynge Barabas to the barre, and
Jhesu, and ij. Jewys in here shertyss bare-leggyd, and
Jhesus standyng at the barre betwyx them; and Annas
and Cayphas xal gon into the cowncelle hous qwhan
Pylat syftyth.*

*Pylat. Barabas, hold up thi hond !
For here at thi delyvere doest thou stond.*

And he halt up his hond.

*Serys, qwhat sey þe of Barabas thef and tretour bold ?
Xal he go fre or he xal be kept in holde ?*

Primus doctor. Sere, for the solemnyté of oure Pasche day,
Be oure lawe he xal go fre away.

Pylat. Barabas, than I dysmysse the,
And ȝeve the lycens to go fre.

Et curret.

Dysmas and Jesmas ther as ȝe stondys,
The lawe comawndyth ȝou to hold up ȝour hondys ;
Sere, what sey ȝe of these thevys tweyn ?

Secundus doctor. Sere, thei ben bothe gylty, we seyn.

Pylat. And what sey ȝe of Jhesu of Nazareth ?

Primus doctor. Sere, we sey he xal be put to deth !

Pylat. And kone ȝe put azens hym no trespass.

Secundus Doctor. Sere, we wylle alle that he xal be put
upon the crosse !

Et clamabunt omnes voce magna dicentes, " ȝa ! ȝa ! ȝa ! "

Pylat. Jhesu, thin owyn pepyl han dysprevyd,
Al that I have for the seyd or mevyd ;
I charge ȝou alle at the begynnyng,

As ȝe wole answere me beforne,
That ther be no man xal towche ȝour kyng,
But yf he be knyght or jentylman born.

Fyrst his clothis ȝe xal of don,
And makyn hym nakyd for to be ;
Bynde hym to a pelere, as sore as ȝe mon,
Than skorge hym with qwyppys that al men may se !
Whan he is betyn, crowne hym for ȝour kyng !
And than to the eros ȝe xal hym bryng !

And to the crosse thou xalt be fest,
And on thre naylys thi body xal rest !
On xal thorwe thi ryth hand go,
Anothyr thorwe thi lyfte hand also ;

The thred xal be smet thoro bothe thi feet,
Wheche nayle ther to be mad ful mete !
And ȝet thou xalt not hange alone,
But on eyther syde of the xal be on.
Dysmas now, I deme the,
That on hese ryth hand thou xalt be !
And Jesmas on the left hand hangyd xal ben,
On the mowth of Calverye, that men may sen !

Here Pylat xal rydyn and gon to his schaffald, and the busshoppys with hym ; and the Jewys xul crye for joy with a gret voys, and arryn hym and pullyn of his clothis, and byndyn hym to a pelere, and skorgyn hym ; on seyng thus,

Primus Judæus. Doth gladly, oure kyng,
For this is ȝour first begynnyng !

And qwhan he is skorgyd, thei put upon hym a cloth of sylk, and settyn hym on a stol, and puttyn a kroune of thornys on hese hed with forkys ; and the Jewys knelyng to Cryst, takyng hym a septer and skornyng hym, and than thei xal pullyn of the purpil clothe, and don on ageyn his owyn clothis ; and leyn the crosse in hese necke to berynt, and drawyn hym forth with ropys ; and than xal come to women wepyng, and with here handes wryngyn, seyng thus,

Primus mulier. Allas ! Jhesus, allas ! Jhesus, wo is me !
That thou art thus dyspolyd, allas !
And ȝet nevyr defawth was fownd in the,
But evyr thou hast be fole of grace.

Secundus mulier. A ! here is a rewful syth of Jhesu so good,
That he xal thus dye aȝens the ryth ;
A ! wykkyd men, ȝe be more than wood.
To do that good Lord so gret dyspyte !

Here Jhesus turnyth azen to the women with his crosse, thus seyng,

Dowterys of Hierusalem, for me wepyth nowth,

But for ȝourself wepyth and for ȝour chyldyr also ;
For the days xal come that thei han aftyr sowth,

Here synne and here blyndnesse xal turne hym to wo !

Than xal be sayd “ blyssyd be the wombys that bareyn be,

And wo to the tetys tho days that do ȝevyn sokynge !”

And to here faderes, thei xul seyn, “ Wo to the tyme that thou begat me !”

And to her moderes, “ Allas ! wher xal be oure dwellyng ?”

Than to the hylls and mownteynes they xal crye and calle,

Oppyn and hyde us from the face of hym sytting in trone !

Or ellys ovyrthrowyth and on us now come falle,

That we may be hyd from oure sorweful mone.

Here Jhesus turnyth fro the women and goth forth, and ther thei metyn with Symonem in the place, the Jewys seyng to hym,

Primus Judæus. Sere, to the a word of good ;

A man is here thou mayst se,

Beryth hevy of a rode,

Where an he xal hangyd be.

Therfore we pray alle the,

Thou take the crosse of the man ;

Bere it with us to Kalvarye,

And ryth gret thank thou xalt han.

Symon. Seres, I may not in no degré,—

I have gret errandys for to do ;

Therfore I pray ȝow excuse me,
And on my herand lete me go.

Secundus Judæus. What? harlot, hast thou skorne
To bere the tre? whan we the praye!
Thou xalt berynt, haddyst thou sworn,
And yt were ten tyme the weye!

Symon. Serys, I pray ȝow dysplease ȝou nowth,
I wole help to bere the tre;
Into the place it xal be browth,
Where ȝe wole commawnde me.

Here Symon takyth the cros of Jhesus, and beryth it forth.

Veronica. A! ȝe synful pepyl, why fare thus?
ffor swet and blod he may not se!
Allas! holy prophete, Cryst Jhesus!
Careful is myn hert for the!

And sche whypyth his face with her kerchy.

Jhesus. Veronyca, thi whipyng doth me ese!
My face is clene that was blak to se:
I xal them kepe from alle mysese,
That lokyn on thi kerchy and remembyr me!

Than xul thei pulle Jhesu out of his clothis, and leyn them togedyr; and ther thei xul pullyn hym down and leyn along on the cros, and after that naylyn hym thereon.

Primus Judæus. Come on now here, we xal assay
Yf the cros for the be mete;
Cast hym down here in the devyl way,
How long xal he standyn on his fete?

Secundus Judæus. Pul hym down, evyl mote he the !

And gyf me his arm in hast ;
And anon we xal se
Hese good days thei xul be past !

Tertius Judæus. Gef hese other arm to me,—

Another take hed to hese feet ;
And anon we xal se
Yf the borys be for hym meet.

Quartus Judæus. This is mete, take good hede ;

Pulle out that arm to the sore.

Primus Judæus. This is short, the devyl hym sped,
Be a large fote and more.

Secundus Judæus. ffest on a rop and pulle hym long,
And I xal drawe the ageyn ;
Spare we not these ropys strong,
Thow we brest both flesch and veyn !

Terlius Judæus. Dryve in the nayle anon, lete se,
And loke and the flesch and sennes welle last.

Quartus Judæus. That I graunt, so mote I the ;
Lo ! this nayl is dreve ryth wel and fast.

Primus Judæus. ffest a rope than to his feet,
And drawe hym down long anow.

Secundus Judæus. Here is a nayl for both good and greet,
I xal dryve it thorwe, I make a vow !

*Here rule thei leve of and dawncyn aboucte the cros
shortly.*

Tertius Judæus. Lo ! fela, here a lythe takkyd on a tre !

Quartus Judæus. za ! and I trowe thou art a worthy
kyng !

Primus Judæus. A ! good sere, telle me now what
helpyth thi prophecy the ?

Secundus Judæus. ja ! or any of thi ffals prechynge !

Tertius Judæus. Seres, set up the cros on the honde,
That we may loke hym in the face.

Quartus Judæus. ja ! and we xal knelyn onto oure kyng
so kend,

And preyn hym of his gret grace !

*Here qwhan thei han set hym up, thei xuln gon before
hym, seyng eche affter other thus,*

Primus Judæus. Heyl ! kyng of Jewys, yf thou be.

Secundus Judæus. ja ! ja ! sere, as thou hangyst there
flesche and bonys.

Tertius Judæus. Com now down of that tre !

Quartus Judæus. And we wole worchepe the alle at
onys.

*Here xul poer comonye stand and loke upon the Jewys
iiij. or v., and the Jewys xul come to them, and do them
hange the thevys.*

Primus Judæus. Come on, ze knavys, and set up these
ij. crosses ryth,

And hange up these to thevys anon !

Secundus Judæus. ja ! and in the worchepe of this worthy
knyth,

On eche syde of hym xal hangyn on !

*Here the sym pyl men xul settyn up these ij. crossys, and
hangyn up the thevys be the armys and theri hyllys xal the
Jewys cast dyce for his clothis, and fytyn and strytyn ;
and in the mene tyme xal oure Lady come with iiij. Maryes
with here and Sen John with hem, settyngh hem down*

*asyde afore the cros ; oure Lady swuonyng and mornyng
and leysere seyng,*

Maria. A ! my good Lord, my sone so swete !

Why hast thou don ? why hangyst now thus here ?
Is ther non other deth to the now mete,

But the most shameful deth among these thevys fere ?

A ! out on my hert ! whi brest thou nowth ?

And thou art maydyn and modyr, and seyst thus thi
childe spylle !

How mayst thou abyde this sorwe and this woful thowth ?

Ah ! deth ! deth ! deth ! Why wilt thou not me kylle ?

*Here oure Lady xal swonge azen, and ore Lord xal
seyn thus,*

Ihesus. O ffadyr almythy ! makere of man !

fforgyff these Jewys that don me wo !
fforgeve hem, fadyr ! forgeve hem than !

ffor thei wete nowth what thei do.

Primus Judæus. ȝa ! vath ! vath ! now here is he

That bad us dystroye oure tempyl on a day,
And withinne days thre

He xuld reysynt azen in good aray.

Secundus Judæus. Now and thou kan do sweche a dede,

Help now thiself, yf that thou kan ;
And we xal belevyn on the withoutyn drede,
And seyn thou art a mythty man !

Tertius Judæus. ȝa ! yf thu be Goddys sone, as thou
dedyst teche,

ffrom the cros come now downe !

Than of mercy we xal the beseche,
And seyn thou art a Lord of gret renoun !
Jestes. Yf thou be Goddys sone, as thou dedyst seye,
Helphe here now both the and us !
But I fynde it not al in my feye,
That thou xuldyst be Cryst, Goddys sone Jhesus.

Dyomas. Go wey, fool ! why seyst thou so ?
He is the sone of God, I beleve it wel !
And synne dede he nevyr, lo !
That he xuld be put this deth tyl.
Be we ful meche wrong han wrowth,—
He dede nevyr thing amys !
Now mercy, good Lord ! mercy ! and forgete me nowth
Whan thou comyst to thi kyngham and to thi blysee !

Jhesus. Amen ! amen ! thou art ful wyse !
That thou hast askyd I grawnt the !
This same day in paradyse
With me thi God thou xalt ther be !

Maria. O my sone ! my sone ! my derlyng dere !
What have I defendyd the ?
Thou hast spoke to alle tho that ben here,
And not o word thou spekyst to me !

To the Jewys thou art ful kende,
Thou hast forgeve al here mysdede ;
And the thef thou hast in mende,
For onys haskyng mercy hefne is his mede.

A ! my sovereyn Lord, why whylt thou not speke
To me that am thi modyr in peyn for thi wrong ?
A ! hert ! hert ! why whylt thou not breke ?
That I were out of this sorwe so stronge !

Jhesus. A ! woman, woman, behold ther thi sone !
 And thou Jon take her for thi modyr !
 I charge the to kepe her as besyly as thou kone,
 Thou a clene mayde xal kepe another !

And, woman, thou knowyst that my fadyr of hefne me sent
 To take this manhod of the, Adamys rawnsom to pay ;
 ffor this is the wyl and to my ffaderys intent,
 That I xal thus deye to delyvere man fro the develys
 pray !

Now syn it is the wyl of my fadyr it xuld thus be,
 Why xuld it dysplese the, modyr, now my deth so sore ?
 And for to suffre al this for man I was born of the,
 To the blys that man had lost man azen to restore.

*Here oure Lady xal ryse and renne and halse the
 crosse.*

Maria Magdalen. A ! good lady, why do þe thus ?
 ȝour dolful cher now chevit us sore.
 And for the peyne of my swete Lord Jhesus,
 That he seyth in ȝou, it peyneth hym more.

Maria virgo. I pray ȝow alle lete me ben here,
 And hang me up here on this tre,
 Be my frend and sone that me is so dere ;
 ffor ther he is, ther wold I be.

Johannes. Jentyl lady, now leve ȝour mornyng,
 And go with us, now we ȝou pray !
 And comfort oure Lord at hese departyng,
 ffor he is almost redy to go his way.

*Here thei xal take oure lady from the crosse, and here
 xal Pylat come down from his shaffald with Cayphas and*

*Annas, and alle here mené ; and xul come and lokyn on
Cryst, and Annas and Cayphas xul skornfully seyn,
Cayphas. Lo ! seres, lo ! beholdyth and se,
Here hangyth he that halpe many a man ;
And now yf he Goddys sone be,
Helpe now hymself yf that he kan.*

*Annas. 3a ! and yf thou kyng of Israel be,
Come down of the cros among us alle !
And lete thi God now delyvere the,
And than oure kyng we wole the calle !*

*Here xal Pylat askyn penne and inke and a tabyl, xal
betake hym wretyn afore, " Hic est Jhesus Nazarenus
rex Iudeorum." And he xal make hym to wryte, and
than gon upon a leddere, and settyn the tabyl abovyn
Crystes hed ; and then Cayphas xal makyn hym to redyn,
and seyng,*

*Cayphas. Sere Pylat, we merveylyth of this,
That ȝe wryte hym to be kyng of Jewys.
Therfore we wolde that ȝe xuld wryte thus,
That he namyd hymself Kyng of Jewus.
Pylat. That I have wretyn, wretyn it is,
And so it xal be for me i-wys.*

*And so forth alle thei xal gon azen to the skaffald, and
Jhesus xal cryen*

*Heloy ! Heloy ! Lama zabathany !
My fadyr in hevyn on hy,
Why dost thou me forsake ?
The freltē of my mankende,
With stronge peyn yt gynnyth to peynde,
Ha, dere fadyr, have me in mende,
And lete deth my sorwe slake !*

Secundus Judæus. Methynkyth he this doth calle Hely ;
Lete us go nere and aspy,
And loke yf he come prevely,
From cros hym down to reve.

Jhesus. So grett a thrust dede nevyr man take
As I have, man, now for thi sake ;
For thrust asundyr my lyppys gyn crake,—
For drynes thei do cleve.

Tertius Judæus. ȝour thrust, sere hoberd, for to slake,
Eyȝil and galle here I the take,
What ! me thynkyth a mowe ȝe make :—
Is not this good drynk ?
To crye for drynke ȝe had gret hast,
And now it semyth it is but wast,—
Is not this drynk of good tast ?
Now telle me how ȝe thynk !

Quartus Judæus. On lofte, sere hoberd, now ȝe be sett,
We wyl no lenger with ȝou lett !
We grete ȝou wel on the newe gett,
And make on ȝou a mowe.

Primus Judæus. We grete ȝou wel with a scorn,
And pray ȝou, bothe evyn and morn,
Take good eyd to oure corn,
And chare awey the crowe.

Jhesus. In manus tuas, Domine !
Holy fadyr in hefly se,
I comende my spyryte to the,
For here now hendyth my fest !
I xal go sle the fende, that freke, —
ffor now myn herte begynnyth to breke,
Wurdys mo xal I non speke !
Nunc consummatum est !

Maria. Alas ! alas ! I leve to longe,
To se my swete sone with peynes stronge,
As a theff on cros doth honge,
And nevyr jet dede he synne !
Alas ! my dere chyld to deth is dressyd !
Now is my care wel more increasyd !
A ! myn herte with peyn is pressyd !
ffor sorwe myn hert doth twyne.

Johannes. A ! blyssyd mayde, chaunge ȝour thought ;
ffor thow ȝour sone with sorwe be sought,
ȝitt by his owyn wyl this werk is wrought,
And wylfully his deth to take !
ȝow to kepe he chargyd me here ;
I am ȝour servaunt, my lady dere,
Wherfore I pray ȝow, be of good chere,
And merthis that ȝe make !

Maria. Thow he had nevyr of me be born,
And I sey his flesche thus al to-torn,
On bak behyndyn, on brest beforne,
Rent with woundys wyde !
Nedys I must wonyn in woo,
To se my ffrende with many a fo
Alle to-rent from top to too,
His flesche withowtyn hyde !

Johannes. A ! blyssyd lady, as I ȝow telle,
Had he not deyd, we xuld to helle,
Amonges ffendys ther evyr to dwelle,
In peynes that ben smert !
He sufferyth deth for oure trespace,
And thorwe his deth we xal have grace,
To dwelle with hym in hevyn place ;
Therfore beth mery in hert !

Maria. A ! dere ffrende, weel woot I this,
 That he doth bye us to his blys ;
 But ȝitt of myrth evyr more I mys,
 Whan I se this syght !

Johannes. Now, dere lady, therfore I ȝow pray,
 ffro this dolful dolour wende we oure way,
 ffor whan this syght ȝe se nouȝt may,
 ȝoure care may waxe more lyght.

Maria. Now sythe I must parte hym fro,
 ȝit lete me kysse or that I go
 His blyssyd ffeyt that sufferyn wo,
 Naylid on this tre.

So cruelly with grett dyspyte,
 Thus shamfully was nevyr man dyghte,
 Therfore in peyn myn hert is pyghte,
 Al joye departyth fro me !

Hic quasi semimortua cadat prona in terram, et dicit.

Johannes. Now, blyssyd mayd, com forthe with me !
 No lengere this syght that ȝe se,
 I xal ȝow gyde in this countré,
 Where that it plesyth ȝow best.

Maria. Now, jentyl John, my sonys derlyng !
 To Goddys temple thou me brynge,
 That I may prey God with sore wepynge,
 And mornynge that is prest !

Johannes. Alle ȝour desyre xal be wrought,
 With herty wylle I werke ȝour thought ;
 Now, blyssyd mayde, taryeth nowth,
 In the temple that ȝe ware !

ffor holy prayere may chaunge ȝour mood,
 And cawse ȝour chere to be more good ;

Whan ye se not, your childys blood,
The lasse may be your care !

Tunc transiet Maria ad templum cum Johanne, etc.

Maria. Here in this temple my lyff I lede,
And serve my lord God with hertyly drede,—
Now xal wepynge me fode and fede,
Some conforte tylle God sende.

A ! my lord God, I the pray,
Whan my childe ryseth the iiij.st day,
Comforde thanne thyn hand-may,
My care for to amende !

XXXIII. THE DESCENT INTO HELL.

Anima Christi. Now alle mankende, in herte be glad,
Withe alle merthis that may be had,
ffor mannys sowle that was be-stad

In the logge of helle.

Now xal I ryse to lyve agayn,
From peyn to pleys of paradyse pleyn ;
Therfore, man, in hert be fayn,
In merthe now xalt thou dwelle !

I am the sowle of Cryst Jhesu,
The whiche is kynge of alle vertu ;
My body is ded, the Jewys it slew,
That hangyth ȝitt on the rode !

Rent and torn, al blody red,
ffor mannys sake my body is deed,
ffor mannys helpe my body is bred,
And sowle drynke my bodyes blode.

Thow my body be now sclayn,
The thrydde day, this is certayn,
I xal reyse my body agayn,
To lyve as I ȝow say !

Now wole I go streyth to helle,
And feche ffrom the fendys felle,
Alle my frendys that therin dwelle,
To blysse that lestyth ay.

The sowe goth to helle gatys and seyth, "Attollite portas, principes, vestras, et elevamini, portæ eternales, et introibit Rex Gloriarum."

Ondothe ȝoure ȝatys of sorwatorie !
On manrys sowe I have memorie,
Here comyth now the kynge of glorye,
 These gates for to breke !
ȝe develys that arn here withinne,
Helle gatys ȝe xal unpynne,
I xal delyvere manrys kynne,—
 ffrom wo I wole hem wreke !

Belyalle. Alas ! alas ! out and harrow !
Onto thi byddyng must we bow,
That thou art God now do we know,
 Of the had we grett dowte.
Aȝens the may no thyng stonde,
Alle thyng obeyth to thyn honde,
Bothe hevyn and helle, watyr and londe,—
 Alle thyng must to the lowte.

Anima Cristi. Aȝens me it were but wast
To holdyn or to stondyn fast;
Helle logge may not last
 Aȝens the kynge of glorye.
Thi derke dore down I throwe,
My fayr ffrendys now wele I knowe,
I xal hem bryngre reknyd be rowe
 Out of here purcatorye !

XXXIV. THE BURIAL OF CHRIST.

Centurio. In trewthe now I knowe with ful opyn syght,
That Goddys dere sone is naylid on tre !
These wundyrful tokenys aprevyn ful ryght
Quod vere filius Dei erat iste !

Alius miles (2). The verychild of God I suppose that he be,
And so it semyth wele be his wundyrful werk !
The erthe sore qwakyth, and that agresyth me,
With myst and grett wedyr it is woundyr dyrk !

Alius Miles (3). Soche merveylis shewe may non erthely
man,
The eyr is ryght derke, that fyrst was ryght clere ;
The erthe-qwave is grett, the clowdys waxe whan,
These tokenys preve hym a lord without any pere !

Centurio. His fadyr is pereles kyng of most empere,
Bothe lorde of this world and kynge of hevyn hyȝe ;
ȝitt out of alle synne to brynge us owt of daungere,
He soferyth his dere sone for us alle to dye.

Nichodemus. Alas ! alas ! what syght is this ?
To se the lorde and kynge of blys,
That nevyr synnyd ne dede amys,
Thus naylid upon a rode !
Alas ! ȝewys, what have ȝe wrought ?
A ! ȝe wyckyd wytys, what was ȝour thought ?

Why have ye bobbyd and thus betyn owth
Alle his blyssyd blood?

Senturyo. A! now trewly telle weyl I kan,
That this was Goddys owyn sone!
I knowe he is both God and man,
Be this wark that here is done!

Ther was nevyr man but God that cowde make this werk,
That evyr was of woman born!
Were he nevyr so gret a clerk,
It passeth hem alle, thow thei had sworn!

Hese lawe was trewe, I dare wel saye,
That he tawth us here amonge!
Therfore I rede ye turne your faye,
And amende that ye han do wronge!

Joseph of Aram. O! good Lord Jhesu, that deyst now
here on rode,
Have mercy on me and forgyf me mys!
I wold the worchep here with my good,
That I may come to thi blysse!

To Pylat now wool I goon,
And aske the body of my Lord Jhesu;
To bery that now wold I soon,
In my grave that is so new.

Heyl! sere Pylat, that syttyth in sete!
Heyl! justyce of Jewys men do the calle!
Heyl! with helthe I do the grete,
I pray the of a bone what so befalle.

To bery Jhesuis body I wole the pray,
That he were out of mennys syth;

ffor to morwyn xal be oure holyday,
Than wole no man hym bery, I the plyth.

And yf we lete hym hange ther styll,
Some wolde seyn therof anow ;
The pepyl therof wold seyn ful ylle,
That nother xuld be ȝour worchep nor prouw.

Pylat. Sere Joseph of Baramathie, I graunt the
With Jhesuis body do thin intent ;
But fyrst I wole wete that he ded be,
As it was his jugement !

Sere knytys, I comawnd ȝow that ȝe go
In hast with Josepht of Baramathie ;
And loke ȝe take good hede therto,
That Jhesu suerly ded be.

Se that this comawndement ȝe fulfylle,
Without wordys ony mo ;
And than lete Joseph do his wylle,
What that he wyl with Jhesu do.

Here come to knytes beforne Pylat at onys, thus seyng,

Primus Miles. Sere, we xal do oure dylygens,
With Joseph goyng to Calvarye ;
Be we out of thi presens,
Sone the trewthe we xal aspye.

Joseph. Gramercy, Pylat, of ȝour jentylnesse,
That ȝe han grawntyd me my lyst ;
Any thyng in my province
ȝe xal have at ȝour resquest.

Pylat. Sere, alle ȝour lest ȝe xal have,
With Jhesuis body do ȝour intent ;

Whethyr ye bery hym in pyt or grave,
The powere I grawnt ȝow here present.

*The ij. knyghtes go with Joseph to Jhesus, and stande
and heldyn hym in the face,*

Secundus miles. Me thynkyth Jhesu is sewre anow,—
It is no ned hit bonys to breke :
He is ded, how thinkyth ȝow ?
He xal nevyr go nor speke.

Primus miles. We wyl be sure or than we go,
Of a thyng I am bethowth ;
ȝondyr is a blynd knyth I xal go to,
And sone awhyle here xal be wrowth.

Here the knyth goth to blynde Longeys, and scyth,
Heyl, sere Longeys, thou gentyl knyth !
The I prey now ryth hertyly ;
That thou wylt wend with me ful wyth,
It xal be for thi prow veryly.
Longeus. Sere, at ȝour comawndement with ȝow wyl I
wende,
In what place ȝe wyl me have ;
For I trost ȝe be my frend ;
Lede me forth, sere, oure sabath ȝou save !

Primus miles. Lo ! sere Longeys, here is a spere !
Bothe long, and brood, and sharp anow ;
Heve it up fast that it wore there,
ffor here is game :—show, man, show.

*Here Longeys showyth the spere warly, and the blood
comyth rennyng to his hand, and he avantoresly wal wype
his eyn.*

Longeus. O good Lord ! how may this be,
That I may se so bryth now ?

This thretty wyntyr I myth not se,
And now I may se I wote nevyr how !
But ho is this that hangyth here now ?
I trowe it be the mayndonys sone ;
And that he is now I knowe wel how ,
The Jewys to hym this velany han don !

Here he ffallyth downe on his knes.

Now, good Lord, fforgyf me that,
That I to the now don have ;
For I dede I wyst not what,—
The Jewys of myn ignorans dede me rave.
Mercy ! Mercy ! Mercy ! I crye.

*Than Joseph doth set up the lederes and Nychedemus
comyth to help hym.*

Nicodemus. Joseph ab Aramathy, blyssyd thou be !
ffor thou dost a fol good dede ;
I prey the lete me help the,
That I may be partenere of thi mede.

Joseph. Nychedemus, welcome indede !
I pray ȝow ȝe wole help therto ;
He wole aqwyte us ryth wele oure mede,
And I have lysens for to do.

*Here Joseph and Nychedemus takyn Cryst of the
cros, on on o ledyr and the tother on another ledyr ;
and qwhan is had down, Joseph leyth hym in our Ladys
lappe, seyng the knytes turnyng hem, and Joseph seyth,*

Joseph. Lo ! Mary modyr, good and trewe,
Here is thi son, blody and bloo !
ffor hym myn hert ful sore doth rewe,
Kysse hym now onys eer he go !

Maria Virgo. A, mercy ! mercy ! myn owyn sone so dere,

Thi blody face now I must kysse !

Thi face is pale, withowtyn chere !

Of meche joy now xal I mysse !

Ther was nevyr modyr that sey this,

So her sone dyspoyled with so gret wo ;

And my dere chylde nevyr dede amys,—

A, mercy ! fadur of hesne, it xulde be so !

Joseph. Mary, your sone ye take to me ;

Into his grave it xal be browth.

Maria. Joseph, blyssyd ever mot thou be,

For the good ded that ye han wrowth !

Here thei xal leyn Cryst in his grave.

Joseph. I gyf the this syndony that I have bowth,

To wynde the in whyl it is new.

Nichodemus. Here is an onyment that I have browth,

To anoynt withalle myn lord Jhesu.

Joseph. Now Jhesu is withinne his grave,

Wheche I ordeyn somtyme for me ;

On the, Lord, I vowche it save,

I knowe my mede ful gret xal be.

Nichodemus. Now lete us leyn on this ston ageyn,

And Jhesu in this tombe styllle xal be ;

And we wyl walke hom ful pleyn,—

The day passyth fast I se.

Farewel, Joseph, and wel ye be ;

No lengere teryeng here we make.

Joseph. Sere, almythy God be with the,

Into his blysse he mote you take !

*Maria. ffarewel, þe jentyl princes kende,
In joye evyr mote þe be !
The blisse of hefne withowtyn ende
I knowe veryly that þe xal se.*

*Here the princes xal do reverens to oure Lady, and
gon here way, and leve the Maryes at the sepulchre.*

XXXV. THE RESURRECTION.

Cayphas goth to Pylat, seyng thus,

Cayphas. Herk, sere Pylat, lyst to me !

I xal the telle tydynge new ;
Of o thyng we must ware be,
Or ellys hereafter we myth it rewe.

Thou wotyst weyl that Jhesu,
He seyd to us with wordys pleyn,
He seyd we xuld fynd it trew,—
The thryd day he wold ryse ageyn.
Yf that hese dyscyplys come serteyn,
And out of his grave stele hym away,
Thei wyl go preche and pleyn seyn
That he is reson the thryd day.

This is the cowncel that I gyf here,
Take men and gyf hem charge thereto
To weche the grave with gret power,
Tyl the thryd day be go.

Pylat. Sere Cayphas, it xal be do,
For, as *þe* say, ther is peryl in ;
And it happend that it were so,
It myth make our lawys for to blyn.
þe xal se, ser, er that *þe* go,
How I xal this mater save,

And what I xal sey therto,
And what charge thei xal have.

Come forth, *je ser Amorawnt*,
And *ser Arphaxat*; com *ner also*
Ser Coedram, and *ser Affraunt*,
And here the charge that *je* must do.
Seres, to *Jhesuis grave* *je* xal go,
Tyl that the thryd day be gon;
And lete nother frend nor fo,
In no wey to towche the ston.

Yf ony of hese dyscipelys come ther
To feche the body fro *you* away,
Bete hym down, have *je* no fere,
With shamful deth do hym day.
In payn of your godys and your lyvys,
That *je* lete hem nowth shape *you* fro,
And of *your chylders and your wifys*,
For al *je* lese, and *je* do so.

Primus miles. Sere Pylat, we xal not ses
We xal kepe it strong anow.

Secundus miles. *ja*, and an hunderyd put hem in pres,
Thei xal dey, I make a vow.

Tertius miles. And han hunderyd! fy on an c. and an c. therto!
Ther is non of hem xal us withstonde.

Quartus miles. *ja*, and ther com an hunderyd thowsand
and mo,

I xal hem kyll with myn honde.

Pylat. Wel, seres, than *your* part *je* do,
And to *your* charge loke *je* take hede,
Withowtyn wordys ony mo,
Wysly now that *je* procede.

*Here the knytes gon out of the place.
Lo ! Ser Cayphas, how thynkyth yow ?
Is not this wel browth abowth ?
Cayphas. In seyth, ser, it is sure anow,
Hardely have ȝe no dowth.*

*Arfaxat. Let se, ser Amaraunt, where wele ȝe be ?
Wole ȝe kepe the feet or the hed ?
Amaraunt. At the hed, so mote I the,
And ho so come here he is but dead.
Arfaxat. And I wole kepe the feet this tyde,
Thow ther come both Jakke and Gylle.
Cosdran. And I xal kepe the ryth syde,
And ho so come I xal hym kylle.*

*Affraunt. And I wole on the lefte hand ben,
And ho so come here, he xal nevyr then ;
fful sekyrly his bane xal I ben,
With dyntys of dowte.
Syr Pylat, have good day !
We xul kepyn the body in clay,
And we xul wakyn wele the way,
And wayten alle abowte.*

*Pylatus. Now, jentyl seres, wole ȝe vowchesaffe
To go with me and sele the graffe,
That he ne ryse out of the grave,
That is now ded ?
Cayphas. We graunte, wel lete us now go :
Whan it is selyd and kepte also,
Than be we sekyr withowtyn wo,
And have of hym no dred.*

*Tunc ibunt ad sepulcrum Pilatus, Cayphas, Annas,
et omnes milites, et dicunt.*

Annas. Loo ! here is wax fful redy dyght,
 Sett on ȝour sole anon ful ryght,
 Than be ȝe sekyr, I ȝow plyght—
 He xal not rysyn ageyn.

Pilatus. On this corner my seal xal sytt,
 And with this wax I sele this pytt ;
 Now dare I ley he xal nevyr flytt
 Out of this grave serteayn.

Annas. Here is more wax fful redy, loo !
 Alle the corneres ȝe sele also,
 And with a lokke loke it too,—
 Than lete us gon oure way.

And lete these knytes abydyn therby,
 And yf hese dysciplys com prevyly
 To stele awey this ded body,
 To us they hem brynge without delay.

Pilatus. On every corner now is sett my seale,
 Now is myn herte in welthe and wele,
 This may no brybour awey now stele
 This body from undyr ston.

Now, syr buschopp, I pray to the,
 And Annas also, com on with me,
 Evyn togedyr alle we thre
 Homward the wey we gon.

As wynde wrothe,
 Knyghtes, now goht,
 Clappyd in clothe,
 And kepyth hym welle.

Loke ȝe be bolde
 With me for to holde,
 ȝe xul have gold,
 And helme of stele.

*Pylat, Annas, and Cogphas go to ther shaffaldys,
and the knyghtes seyn,*

Affraunt. Now in this grownde
He lyth bounde,
That tholyd wounde,
 ffor he was ffals.

This lefft cornerre
I wyl kepe here,
Armyd clere,
 Bothe hed and hale.

Cosdran. I wyl have this syde,
What so betyde ;
If any man ryde
 To stele the cors,
I xal hym chyde
With woundys wyde,
Amonge hem glyde
 With fyne fore.

Ameraunt. The hed I take,
Hereby to wake ;
A stele stake
 I holde in honde,
Maystryes to make,
Crownys i-crake,
Schafftys to shake,
 And schapyn schonde.

Arfazar. I xal not lete
To kepe the fete,
They ar ful wete,
 Walterid in blood.
He that wylle stalke,

Be brook or balke,
 Hedyr to walke,
 Tho wrecchis be wood.

Primus miles. Myn heed dullyth,
 Myn herte ffullyth
 Of sslepp.

Seynt Mahownd,
 This beryenge grownd
 Thou kepp !

Secundus miles. I sey the same,
 ffor any blame
 I falle.

Mahownd whelpe,
 Aftyr thin helpe
 I calle !

Tertius miles. I am hevy as leed,
 ffor any dred
 I slepe.

Mahownd of myght,
 This ston to nyght
 Thou kepe !

Quartus miles. I have no foot
 To stonde on root
 By brynde.

Here I aske
 To go to taske
 A wynke.

Tunc dormient milites ; et veniet Anima Christi de inferno, cum Adam et Eva, Abraham, John Baptist, et aliis.

Anima Christi. Come forthe, Adam, and Eve with the,
 And alle my frendys that here in be ;
 To Paradys come forthe with me,
 In blysse for to dwelle !
 The fende of helle, that is ȝour ffoo,
 He xal be wrappyd and woundyn in woo ;
 ffor wo to welthe now xul ȝe go,
 With myrthe evyrmore to melle.

Adam. I thanke the, Lord, of thi grett grace,
 That now is forȝovyn my grett trespace ;
 Now xal we dwellyn in blysful place,
 In joye and endeles myrthe.
 Thorwe my synne man was fforlorn,
 And man to save thou wore alle torn,
 And of a mayd in Bedlem born,
 That evyr blyssyd be thi byrthe !

Eva. Blyssyd be thou, Lord of lyff !
 I am Eve, Adamis wyff ;
 Thou hast soferyd strok and stryff,
 ffor werkys that we wrought.
 Thi mylde mercy haht alle forȝevyn,
 Dethis dentys on the were drevyn,
 Now with the, Lord, we xul levyn,—
 Thi bryght blood hath us bowthe.

Johannes Baptista. I am thi cosyn, my name is John ;
 Thi woundys hath betyn the to the bon ;
 I babtyȝid the in flom Jordon,
 And ȝaff thi body baptyȝe.
 With thi grace now xul we gon
 ffrom oure enmyes everychon,
 And syndyn myrthis many on,
 In pley of paradyse.

Abraham. I am Abraham, fadyr trowe,
 That reyned after Noes flowe ;
 A sory synne Adam gan sowe,
 That clad us alle in care.
 A sone that maydenys mylk hath sokyn,
 And with his blood oure bonde hath brokyn,
 Helle logge lyth unlokyn,
 ffro fylthe with frende we fare.

Anima Christi. ffayre ffrendys, now be ȝe wunne,
 On ȝow shyneth the sothfast sunne ;
 The gost that alle grevaunce hath gunne,
 fful harde I xal hym bynde.
 As wyckyd werme thou gunne apere,
 To tray my chylderyn that were so dere,
 Therfore, traytour, nevermore here
 Newe peynes thou xalt evyr ffynde.

Thorwe blood I took of mannys kynde,
 ffals devyl, I here the bynde,
 In endles sorwe I the wynde,
 Therin evyrmore to dwelle.
 Now thou art bownde, thou mayst not fle,
 ffor thin envyous cruelté
 In endeles dampnacian xalt thou be,
 And nevyr comyn out of helle.

Belialle. Alas ! herrow ! now am I bownde,
 In helle gonge to ly on grounde,
 In hendles sorwe now am I wounde,
 In care evyr more to dwelle.
 In helle logge I lyȝ alone,
 Now is my joye awey al gone,
 ffor alle fendys xul be my fone,
 I xal nevyr com from helle.

Anima Christi. Now is your ffoo boundyn in helle,
That evyr was besy ȝow for to quelle ;
Now wele I rysyn fflesche and ffelle,
 that rent was for your sake.

Myn owyn body that hyng on rode,
And be the Jewys nevyr so wode,
It xal aryse bothe flesche and blode ;
 My body now wyl I take.

*Tunc transiet anima Christi ad resuscitandum corpus,
quo resuscitato, dicat Jhesus,*

Jhesus. Harde gatys have I gon,
And peynes sofryd many on,
Stomblyd at stake and at ston,
 Nyȝ thre and thretty ȝere.

I lyght out of my faderes trone,
ffor to amende mannys mone ;
My flesche was betyn to the bon,
 My blood i-bledde clere.

:ffor mannys love I tholyd dede,
And for mannys love I am rysyn up rede,
ffor man I have mad my body in brede,
 His sowle for to fede.

Man, and thou lete meyns gone,
And wylt not folwyn me anone,
Suche a frende fyndyst thou nevyr none,
 To help the at thi nede.

Salve, sancta parens ! my modyr dere !
Alle heyl, modyr, with glad chere !
ffor now is aresyn, with body clere,
 Thi sone that was delve depe.
This is the thrydde day that I ȝow tolde,
I xuld arysyn out of the cley so colde,—

Now am I here with brest ful bolde,
 Therfore no more ȝe wepe.

Maria. Welcom, my Lord ! welcom, my grace !
 Welcome, my sone, and my solace !
 I xal the wurchepe in every place,—
 Welcom, Lord God of myght !
 Mekel sorwe in hert I leed,
 Whan thou were leyd in dethis beed,
 But now my blysse is newly breed,—
 Alle men may joye this syght.

Jhesus. Alle this werlde that was forlorn,
 Shal wurchepe ȝou bothe evyn and morn,
 ffor had I not of ȝow be born,
 Man had be lost in helle.
 I was deed, and lyff I have,
 And thorwe my dethe man do I save,
 ffor now I am resyn out of my grave,
 In hevyn man xal now dwelle.

Maria. A, dere sone ! these wurdys ben goode,
 Thou hast wel comfortyd my mornyng moode
 Blyssyd be thi precyous bloode,
 That mankende thus doth save !
Jhesus. Now, dere modyr, my leve I take ;
 Joye in hert and myrthe ȝe make,
 ffor dethe is deed and lyff dothe wake,
 Now I am resyn fro my grave !

Maria. ffarewel, my sone ! farewel, my childe !
 ffarewel, my Lorde ! my God so mylde !
 Myn hert is wele that ffyrst was whylde ;
 ffarewel, myn owyn dere love !

Now alle mankynde bethe glad with gle,
 ffor deth is deed, as ȝe may se,
 And lyff is reyed endles to be
 In hevyn dwellynge above !

Whan my sone was nayled on tre,
 Alle women myght rewre with me,
 ffor grettere sorwe myght nevyr non be,
 Than I dede suffyr i-wys.

But this joy now passyth alle sorwe,
 That my childe suffryd in that hard morwe,
 ffor now he is oure alderers borwe,
 To brynge us alle to blys.

Tunc evigilabunt milites sepulcri, et dicet prius miles,

Awake ! awake !
 Hillis gyn quake,
 And tres ben shake

Ful nere a too.

Stonys clevyd,
 Wyttys ben revid,
 Erys ben devid,
 I am servid soo.

Secundus miles. He is aresyn, this is no nay,
 That was deed and colde in clay,—
 Now is he resyn belyve this day,

Grett woundyr it is to me.

He is resyn by his owyn myght,
 And fforthe he gothe his wey ful ryght ;
 How xul we now us qwytte,
 Whan Pylat doth us se ?

Tertius miles. Lete us now go
 Pilat ontoo,

And ryght evyn so,
 As we have sayn,
 The trewthe we say,
 That out of clay,
 He is resyn this day
 That Jewys han slayn.

Quartus miles. I holde it best,
 Lete us nevyr rest,
 But go we prest
 That it were done.

Alle heyl, Pilatt
 In thin astat !
 He is resyn up latt,
 That thou gast dome.

Pilat. What ! what ! what ! what !
 Out upon the, why seyst thou that ?
 ffy upon the, harlat,
 How darst thou so say ?
 Thou dost myn herte ryght grett greff !
 Thou lyest upon hym, fals theff ;
 How xulde he rysyn ageyn to lyff,
 That lay deed in clay ?

Primus miles. 3a, thow thou be nevyr so wrothe,
 And of these tydandys nevyr so lothe,
 3itt goodly on ground on lyve he gothe,
 Qwycke and levynge man.
 Yff thou haddyst a ben ther we ware,
 In hert thou xuldyst han had gret care,
 And of blysse a ben ryght bare,
 Of colore bothe pale and whan.

Pilatus. Or 3e come there,
 3e dede alle swere,

To fyght in fere,
And bete and bynde.

Alle this was trayn,
3our wurdes wore vayn,
This is sertayn,
3ow fals I fynde.

Secundus miles. Be the deth the devyl deyd,

We were of hym so sore atreyd,
That ffor ffer we us down leyd

Ryght evyn upon oure syde.

Whan we were leyd upon the grunde,
Stille we lay as we had be bounde,
We durst not ryse for a thousand pounds,
Ne not for alle this worlde so wyde.

Pilatus. Now ffy upon 3our grett bost!

Alle 3our wurchep is now lost;
In felde, in town, and in every cost,

Men may 3ow dyspravyn.

Now alle 3our wurchep it is lorn,
And every man may 3ow we scorn,
And bydde 3ow go syttyn in the corn,
And chare awey the ravyn.

Tertius miles. 3a, it was hy3 tyme to leyn oure bost,
ffor whan the body toke a3en the gost,
He wold a frayd many an ost,

Kynge, knyght, and knave.

3a, whan he dede ryse out of his lake,
Than was ther suche an erthe-quake,
That alle the worlde it gan to shake,
That made us ffor to rave.

Quartus miles. 3a, 3a, herke, ffelawys, what I xal say;
Late us not ses be nyght nor day,

But telle the trewthe, ryght as it lay,
 In countré where we goc.
 And than I dare ley myn heed,
 That thei that Crystes lawys leed,
 They wyl nevyr ses tyl they be deed,
 His dethe that brought hym too.

Primus miles. Be Belyalle, this was now wele ment ;
 To this cowncelle lete us consent,
 Lett us go tellyn with on assent,
 He is resyn up this day.

Secundus miles. I grawnt therto, and that furthe
 ryght,
 That he is resyn by his owyn myght,-
 ffor ther cam non, be day nor nyght,
 To helpe hym owte of clay.

Pilatus. Now, jentyl seres, I yray ȝow alle
 Abyde styll a lytyl thralle,
 Whylle that I myn cowncell calle,
 And here of ther councelle.

Primus miles. Syr, att ȝour prayour we wyl abyde
 Here in this place a lytel tyde,
 But tary not to longe, ffor we must ryde,—
 We may not longe dwelle.

Pilatus. Now, jentyl seres, I pray ȝow here,
 Sum good cowncel me to lere.
 ffor serdes, seres, without dwere,
 We stounde in ryght grett dowte.

Cayphas. Now trewly, sere, I ȝow telle,
 This matere is bothe ffers and ffelle,
 Combros it is therwith to melle,
 And evyl to be browth abowte.

Annas. Syr Pylat, thou grett justyse,

Thow thou be of wittys wyse,

ȝit herke fful sadly with good devyse,

What that thou xalt do.

I counsel the, be my reed,

This wundyrful tale pray hem to hede,

And upon this ȝeve hem good mede,

Bothe golde and sylver also.

And, sere, I xalle telle ȝow why,

In ȝoure erys prevly,

Betweyn us thre aerteynly,

Now herk, seres, in ȝour erys !

Hic faciant Pilatus, Cayphas, et Annas, privatum inter se, connilium ; quo finito, dicat,

Annas. ffor mede dothe most in every qwest,

And mede is mayster, bothe est and west,

Now trewly, seres, I held this best,

With mede men may bynde berys.

Cayphas. Sekyr, sere, this counselle is good ;

Pray these knyghtes to chaunge ther mood ;

ȝeve then golde, ffeste, and ffood,

And that may chaunge ther wytt.

Pylatt. Seres, ȝoure good council I xalle fulfylle :

Now, jentyl knyghtes, come hedyr me tylle,

I yray ȝow, seres, of your good wylle,

No ferther that ȝe fflytt.

Jentyl knyghtes, I ȝow pray,

A bettyr sawe that ȝe say ;

Sey ther he was cawth away

With his dyscypolis be nyght.

Sey he was with his dyscyplis ffett,
I wolde ȝe worn in ȝour sadelys assett,
And have here gold in a pura knett,
And to Rome rydyth ryght.

Quartus miles. Now, Syr Pylatt,
We gon oure gatt,
We wylle not prate
No lengere now.
Now we have golde,
No talys xul be tolde
To whithites on wolde,
We make the a vow.

Pilatus. Now, ȝe men of mythe,
As ȝe han hyght,
Evyn so forthe ryght,
ȝoure wurdys not falle.
And ȝe xul gon
With me anon,
Alle everychon
Into myn halle.

Primus miles. Now hens we go
As lyth as ro ;
And ryght evyn so
As we han seyd,
We xul kepe counsel,
Where so evyr we dwelle
We xul no talys telle,—
Be not dysmayd.

XXXVI. THE THREE MARIES.

Hic venient ad sepulcrum Maria Magdalene, Maria Jacobi, et Maria Solomæ ; et dicit Maria Magdalene,

Swete systeryn, I ȝow beseche,
Heryght now my specyal speche ;
Go we with salvys ffor to leche
 Cryst that tholyd wounde.
He hath us wonnyn owt of wreche ;
The ryght wey God wyl us teche
ffor to seke my lorde, my leche,
 His blood hath me unbownde.

vij. devyls in me were pyght:
My love, my lord, my God Almyght,
Awey he weryd tho ffyndys wight
 With his wyse wurde.
He droff fro me the fendes lees,
In myn swete sowle his chawmere I ches,
In me belevyth the lorde of pes,
 I go to his burryenge boorde.

Maria Jacobi. My systeres sone I woot he was,
He lyth in here as sunne in glas,
The chylde was born by oxe and asse
 Up in a bestys stalle.
Thow his body be gravyd undyr gras,
The grete godhede is nevyr the lasse,
The Lord xal rysyn and gon his pas,
 And comfortyn his ffrendys alle.

Maria Salomæ. My name is Mary Salome,
His modyr and I systeres we be,
Annys dowteres we be alle thre,—

Jhesu, we be thin awntys.

The naylis gun his lemys feyn,
And the spere gan punche and peyn,
On tho woundys we wold have eyn,

That grace now God graunt us.

Maria Magdalene. Now go we styllie,
With good wylle,
Ther he is leyd.

He deyd on crowche,
We wolde hym towche,
As we han seyd.

Tunc respicit Maria Magdalene in sepulcro, dicens,
Where is my Lord that was here,
That for me bledde bowndyn in brere ?
His body was beryed rygh by this mere,
That ffor me gan deye.

The Jewys, ffekylle and ffals ffownde,
Where have thei do the body with wounde ?
He lythe not upon this grownde,
The body is don aweye.

Maria Jacobi. To my Lorde, my love, my ffrende,
ffayn wolde I salve a spende,
And I myght aught amende
His woundys depē and wyde.

To my lorde I owe lowlyté,
Bothe homage and fewté
I wolde with my dewté
A softyd hand and syde.

Maria Salome. To myghtful God omnypotent,
 I bere a boyst of oynement;
 I wold han softyd his sore dent,
 His sydys al abowte.
 Lombe of Love withoutt lothe,
 I ffynde the not, myn hert is wroth,
 In the sepulcre ther lyth a cloth,
 And jentyl Jhesu is owte.

Angelus. Wendyth fforthe, þe women thre,
 Into the strete of Galylé ;
 þour Savyour ther xul þe se
 Walkynge in the waye.
 þour fleschely lorde now hath lyff,
 That deyd on tre with strook and stryff ;
 Wende fforthe, thou wepynge wyff,
 And seke hym, I the saye.

Now, gothe fforthe ffast alle thre
 To his dyscyplys ffayr and fre,
 And to Petyr the trewthe telle þe,—
 Theroft have þe no dred.
 Spare þe not the soth to say,
 He that was deed and closyd in clay,
 He is resyn this same day,
 And levyth with woundys reed.

Maria Magdalen. A, myrthe and joye in herte we have !
 ffor now is resyn out of his grave,
 He levyth now oure lyf to save,
 That dede lay in the clay.

Maria Jacoby. In hert I was ryght sore dysmayd,
 The aungel to us whan that he sayd
 That Cryst is resyn ; I was affrayd
 The aungel whan I say.

Maria Salome. Now lete us alle thre fulfylle
 The angelys wurde and Goddys wylle,
 Lett us sey, with voys wul shrylle, —

Cryst that Jewys dede sle,
 Oure Lord that naylyd was on the rode,
 And betyn out was his bodyes blode,
 He is aresyn, thoughe they ben wode ;
 A, Lorde ! ȝitt wele thou be !

Maria Magdalene dicit Petro et cæteris apostolis,

Bretheryn alle, in herte be glad,
 Bothe blythe and joyful in herte ful fayn,
 ffor ryght good tydandys have we had
 That oure Lord is resyn agayn !
 An aungel bade us ryght thus sertayn,
 To the, Petyr, that we xulde telle,
 How Cryst is resyn, the whiche was slayn,
 A lovyng man evyr more to dwelle.

Maria Jacobi. To lyve is resyn ageyn that Lorde,
 The qwyche Judas to Jewys solde ;
 Of this I bere ryght trewe recorde,
 By wurdys that the aungel tolde.
 Now myrthe and joye to man on molde !
 Every man now myrthe may have !
 He that was closyd in cley ful colde
 This day is resyn owt of his grave !

Petrus. Sey me, systeryn, with wurdys blythe,
 May I troste to that ȝe say ?
 Is Cryst resyn ageyn to lyve,
 That was ded and colde in clay ?

Maria Salome. ȝa, trostythe us truly, it is no nay ;
 He is aresyn, it is no les ;

And so an aungel us tolde this day,
With opyn voys and speche expres.

Johannes. 3a, these be tydynges of ryght gret blys,

That oure mayster resyn xulde be ;

I wyl go renne in hast i-wys,

And loke my Lord yf I may se.

Petrus. ffor joye also I renne with the,

My brother John, as I the say ;

In hast anon evyn forthe go we,—

To his grave we renne oure way.

— *Hic currunt Johannes et Petrus simul ad sepulcrum ; et Johannes prius venit ad monumentum, sed non intrat.*

Johannes. The same shete here I se
That Crystys body was in wounde ;
But he is gon, where so ever he be,
He lyth not here upon this grownde.

Petrus intrat monumentum, et dicit Petrus,
In this cornere the shete is fownde,
And here we fynde the sudary
In the whiche his hed was wounde,
Whan he was take from Calvary.

Hic intrat Johannes monumentum, dicens,
The same sudary and the same shete,
Here with my syth I se bothe tweyn ;
Now may I wele knowe and wete,
That he is rysyn to lyve ageyn.
Onto oure bretheryn lete us go seyn
The trewthe ryght hevyn as it is ;
Oure mayster lyvythe, the wheche was slayn,
Allemyghty Lorde and kynge of blys.

Petrus. No lengere here wylle we dwelle,
To oure bretheryn the wey we take ;
The trewthe to them whan that we telle,
Grett joye in hert than wul thei make.

Hic Petrus loquitur omnibus apostolis simul collectis.

Bethe mery, bretheryn, for Crystys sake,—
That man that is oure mayster so good,
ffrom deth to lyve he is awake,
That sore was rent upon the rood.

Johannes. As women seyd so have we fownde,
Remevyd awey we saw the ston ;
He lyth no lengere undyr the grownde,
Out of his grave oure mayster is gon.

Omnes congregatus Thomas.

We have grett woundyr everychon
Of these wurdys that ȝe do speke ;
A ston ful hevy lay hym upon,
ffrom undyr that ston how xuld he breke ?

Petrus. The trewthe to tellyn it passyth oure witt,
Wethyr he be resyn thorwe his owyn myght,
Or ellys stolyn out of his pitt
Be sum man prevely be nyght.
That he is gon we saw with syght,
ffor in his grave he is nowth ;
We cannot tellyn in what plyght,
Out of his grave that he is browth.

XXXVII. CHRIST APPEARING TO MARY.

*Maria Magdalene goth to the grave, and wepyth,
and seyth,*

ffor hertyly sorwe myn herte dothe breke,
With wepynge terys I wasche my face ;
Alas ! fför sorwe I may not speke.

My Lorde is gon that hereinne wase :
Myn owyn dere Lorde and kynge of gras,
That vij. develys ffro me dyd take,
I kan nat se hym, alas ! alas !
He is stolyn awey owt of this lake.

Aungelus. Woman, that stondyst here alone ?

*Why dost thou wepe, and morne, and wepe so sore ?
What cawse hast thou to make suche mone ?*

Why makyst thou suche sorwe, and wherefore ?

*Maria Magdalene. I have gret cawse to wepe evyrmore ;
My Lord is take out of his grave,
Stolyn awey and fro me lore,
I kannot wete where hym to have.*

Hic parum deambulet a sepulcro, dicens,

Alas ! alas ! what xal I do ?

*My Lord awey is fro me take ;
A, woful wrecche ! whedyr xal I go ?
My joye is gon owt of this lake.*

Jhesus. Woman, suche mornynge why dost thou make ?
 Why is thi chere so hevy and badde ?
 Why dost thou sythe so sore and qwake ?
 Why dost thou wepe so sore and sadde ?

Maria Magdalene. A grettyr cawse had nevyr woman,
 ffor to wepe bothe nyth and day,
 Than I myself have in serteyn,
 And for to sorwyn evyr and ay.
 Alas ! ffor sorwe myn hert doth blede,
 My Lorde is take fro me away ;
 I muste nedys sore wepe and grede ;
 Where he is put I kan not say.

But, jentyl gardener, I pray to the,
 If thou hym took out of his grave,
 Telle me qwere I may hym se,
 That I may go my Lorde to have.

✓ *Jhesus. MARIA.*

✓ *Maria Magdalene.* A ! mayster and Lorde to the I crave,
 As thou art Lord and kynge of blys ! [Spectans.]
 Graunt me, Lord, and thou vowchesave
 Thyn holy ffete that I may kys !

Jhesus. Towche me nott as zett, Mary,
 ffor to my fadyr I have not ascende ;
 But to my bretheryn in hast the hyȝ,
 With these gode wurdys here care amende.
 Sey to my bretheryn that I intende
 To stey to my fadyr and to ȝowre,
 To oure Lord both God and frende,
 I wyl ascende to hevyn towre.

In hevyn to ordeyn ȝow a place,
 To my ffadyr now wyl I go ;

To merthe, and joye, and grett solace,
And endeles blys to brynges ȝow to.
ffor man I sufferyd both schame and wo,
More spyteful deth nevyr man dyd take,
ȝit wyl I ordeyn ffor al this, lo,
In hevyn an halle for manys sake !

Maria Magdalyn. Gracyous Lord, at ȝour byddyng,
To alle my bretheryn I xal go telle
How that ȝe be man levynge,
Quyk and qwethynge of flesche and felle.
Now alle hevynes I may expelle,
And myrth and joy now take to me ;
My Lord that I have lovyd so wele,
With opyn syght I dode hym no.

Whan I sowght my Lord in grave,
I was fful sory and ryght sad ;
ffor syght of hym I myght non have,
ffor mornynge sore I was nere mad.
Grettere sorwe ȝit nevyr whithe had,
Whan my Lord awey was gon,
But now in herte I am so glad,
So grett a joy nevyr wyff had non.

How myght I more gretter joye have,
Than se that Lorde with opyn syght,
The whiche my sowle from synne to save,
ffrom develysefne he mad me qwyght ?

There kan no tounge my joye expres,
Now I have seyn my Lorde on lyve ;
To my bretheryn I wyl me dresse,
And telle to hem a non ryght belyve :

With opyn speche I xal me shryve,
And telle to hem, with wurdys pleyn
How that Cryst ffrom deth to lyve,
To endles blys is resyn ageyn.

Bretheryn, al blyth ȝe be,
ffor joyful tydynges tellyn I kan ;
I saw oure Lorde Cryst, lyste wel to me,
Of flesche and bon quyk levynge man.
Beth glad and joyful, as for than,
ffor trost me trewly it is ryght thus,
Mowthe to mowthe, this is sertayn,
I spak ryght now with Cryst Jhesus.

Petrus. A woundyrful tale forsothe is this :
Ever onowryd oure Lorde mote be !
We pray the, Lord, and kynge of blys,
Onys thi presence that we may se !
Ere thu ascende to thi magesté,
Gracyous God, if that ȝe plese,
Late us have sum syght of the,
Oure careful hertes to sett in ease ! *Amen !*
Explicit apparicio Mariæ Magdalen.

XXXVIII. THE PILGRIM OF EMAUS.

Hic incipit aparicio Cleophae et Luce.

Cleophas. My brother, Lucas, I ȝow pray,
Plesynge to ȝow if that it be,
To the castel of Emawus, a lytyl way,
That ȝe vowchesaf to go with me.

Lucas. Alle redy, brother, I walke with the
To ȝone castelle with ryght good chere ;
Evyn togedyr anon go we,
Brother Cleophas, we to in fere.

Cleophas. A ! brother Lucas ! I am sore mevyd,
Whan Cryst oure mayster comyth in my mynde ;
Whan that I thynke how he was grevyd,
Joye in myn herte kan I non fynde ;
He was so lowlye, so good, so kynde,
Holy of lyf, and meke of mood ;
Alas ! the Jewys thei were to blynde,
Hym for to kylle that was so good !

Lucas. Brothyr Cleophas, ȝe sey ful soth,
They were to cursyd and to cruelle ;
And Judas that traytor, he was to lothe
ffor golde and sylvyr his mayster to selle.
The Jewys were redy hym for to qwelle,
With skorgys bete out alle his blood ;
Alas ! thei were to fers and ffelle ;
Shamfully thei henge hym on a rood !

Cleophas. ȝa, betwen to thevys, alas ! for shame,

They henge hym up with body rent ;
Alas ! alas ! they were to blame,

To cursyd and cruel was ther intent.

Whan for thurste he was nere shent,

Eyȝil and galle thei ȝovyn hym to drynke ;
Alas ! for ruthe his dethe thei bent

In a ffowle place of horryble stynke !

Lucas. ȝa, and cawse in hym cowde they non fynde ;

Alas, for sorwe ! what was here thought ?

And he dede helpe bothe lame and blynde,

And alle seke men that were hym browght :

Aȝens vice alwey he wrought,

Synfulle dede wold he nevyr do,

ȝit hym to kylle thei sparyd nougħt ;

Alas ! alas ! why dede they so ?

Jhesus. Welle ovyrtake, ȝe serys in same,

To walke in felachep with ȝow I pray.

Lucas. Welcom, serys, in Goddys name !

Of good felachep we sey not nay.

Jhesus. Qwhat is ȝour langage, to me ȝe say,

That ȝe have to-gedyr, ȝe to ? ✓

Sory and evysum ȝe ben alway, ✓

ȝour myrthe is gon ; why is it so ?

Cleophas. Sere, me thynkyth thou art a pore pylgrym

Here walkynge be thiselfe alone,

And in the cetē of Jerusalem,

Thou knowyst ryght lytyl what ther is done ;

ffor pylgrymys comyn and gon ryth sone,

Ryght lytyl whyle pylgrymes do dwellē ;

In alle Jerusalem as thou hast gone,

I trowe no tydynges that thou canst telle.

Jhesus. Why, in Jherusalem what thyngs is wrought ?
What tydynge fro thens brynge þe ?

Lucas. A ! ther have they slain a man for nougħt ;
Gyltles he was, as we telle the ;
An holy prophete with God was he,
Myghtyly in wурde and eke in dede ;
Of God he had ryght grett pooste,
Amonge the pepyl his name gan sprede.

He hyght Jhesu of Nazarethe,
A man he was of ryght grett fame ;
The Jewys hym kylde with cruel dethe,
Without trespass or any blame :
Hym to scorne they had grett game,
And naylid hym streyte ontylle a tre ;
Alas ! alas ! me thynkyth grett shame,
Without cawse that this xulde be.

Cleophas. ȝa, sere, and ryght grett troste in hym we had,
Alle Israel countré that he xuld save ;
The thrydde day is this that he was clad
In coold cley and leyd in grave.
ȝitt woundyrful tydynge of hym we have,
Of women that sought hym beforne day-lythe ;
Wethyr they sey truthe or ells do rave,
We can not telle the trewe verdythe.

Whan Cryst in grave thei cowde not se,
They comyn to us and evyn thus tolde,
How that an aungelle seyd to them thre,
That he xuld leve with brest fful bolde.
ȝitt Petyr and John preve this wolde,
To Crystys grave they ran, thei tweyne ;
And whan they come to the grave so coolde,
They fownde the women fful trewe serteyne.

Jhesus. A ! ȝe ffonnys and slought of herte
 ffor to beleve in holy Scrypture !
 Have not prophetys with wurdys smerte,
 Spoke be tokenys in signifure,
 That Cryste xuld deye ffor ȝour valure,
 And syth entre his joye and blys ? ✓
 Why be ȝe of herte so dure,
 And trust not in God that myghtful is ?

Bothe Moyses and Aaron and othyr mo,
 In holy Scrypture ȝe may rede it,
 Of Crystis dethe thei spak also,
 And how he xuld ryse out of his pitt.
 Owt of ffeyth than why do ȝe fflitte,
 Whan holy prophetys ȝow teche so pleyne ?
 Turne ȝour thought and chaunge ȝour witte,
 And truste wele that Cryst dothe leve ageyne.

Lucas. Leve ageyn ! man, be in pes ;
 How xulde a ded man evyr aryse ?
 I cowncelle the suche wurdys to ses,
 ffor dowte of Pylat, that hyȝ justyce.
 He was slayn at the gre asyse,
 Be councelle of lordys many on ;
 Of suche langage take bettyr avyse,
 In every company ther thou dost gon.

Christus. Trewthe dyd nevyr his maystyr shame ;
 Why xulde I ses than trewth to say ?
 Be Jonas the prophete I preve the same,
 That was in a whallys body iij. nyghtis and iij. day ;
 So longe Cryst in his grave lay,
 As Jonas was withinne the se ;
 His grave is brokyn that was of clay,
 To lyff resyn aȝen now is he.

Cleophas. Sey nott so, man, it may not be,
Thow thyn exaumple be sumdele good ;
ffor Jonas on lyve evyr more was he,
And Cryst was slain upon a rood.
The Jewys on hym they were so wood,
That to his herte a spere they pyght,
He bled owt alle his herte blood ;
How xulde the thanne ryse with myght ?

Christus. Take bede at Aaron and his dede styk,
Whiche was ded of his nature,
And ȝit he floryschyd with flowres ful thyk,
And bare almaundys of grett valure.
The dede styk was signifure,
Holy Cryst that shamfully was deed and slayn,
As that dede styk bare frute ful pure,
So Cryst xuld ryse to lyve ageyn.

Lucas. That a deed styk ffrute xulde bere,
I merveyle sore therof i-wys ;
But ȝitt hymself ffro dethe to rere,
And leve ageyn, more woundyr it is.
That he doth leve, I trust not this,
ffor he hath bled his blood so red ;
But ȝitt of myrthe evyr moor I mys,
Whan I have mende that he is ded.

Christus. Why be ȝe so harde of truse ?
Dede not Cryste reyse, thorwe his owyn myght,
Laȝarus that deed lay undyr the duste,
And stynkyd ryght foule, as I ȝow plyght ?
To lyff Cryst reysid hym aȝen ful ryght
Out of his grave, this is serteyn ;
Why may nat Cryste hymself thus qwyght,
And ryse from dethe to lyve ageyn ?

Cleophas. Now trewly, sere, ȝour wurdys ben good,
 I have in ȝow ryght grett delyght ;
 I pray ȝow, sere, with mylde mood,
 To dwelle with us alle this nyght.

Christus. I must gon hens anon ful ryght,
 ffor grett massagys I have to do ;
 I wolde abyde, yf that I myght,
 But at this tyme I must hens go.

Lucas. ȝe xal not gon fro us this nyght,
 It waxit alle derke, gon is the day,
 The sonne is downe, lorn is the lyght,—
 ȝe xal not gon from us away.

Christus. I may not dwelle, as I ȝow say,
 I must this nyght go to my ffrende ;
 Therfore, good bretheryn, I ȝow pray,
 Lett me not my wey to wende.

Cleophas. Trewly from us ȝe xal not go,
 ȝe xal abyde with us here styll ;
 ȝour goodly dalyaunce plesyth us so,
 We may nevyr have of ȝow oure fylle.
 We pray ȝow, sere, with herty wylle,
 Alle nyght with us abyde and dwelle ;
 More goodly langage to talkyn us tylle,
 And of ȝour good dalyaunce more ffor to tellle.

Lucas. ȝa, brothyr Cleophas, be myn assent,
 Lete us hym kepe with strenthe and myght ;
 Sett on ȝowre hand with good entent,
 And pulle hym with us the wey welle ryght.
 The day is done sere, and now it is nyght ;
 Why wole ȝe hens now from us go ?
 ȝe xal abyde, as I ȝow plyght ;
 ȝe xal not walke this nyght us ffro.

Cleophas. This nyght fro us þe go not away,
 We xal ȝow kepe betwen us tweyne ;
 To us therfore þe say not nay,
 But walke with us, the wey is pleyne.

Christus. Sythyn þe kepe me with myght and mayn,
 With herty wylle I xal abyde.

Lucas. Of ȝour abydyng we be ful fayn,
 No man more welkom in this werd wyde.

Cleophas. Off oure mayster Cryst Jhesu
 ffor þe do speke so meche good,
 I love ȝow hertyly, trust me trew,
 He was bothe meke and mylde of mood.
 Of hym to speke is to me food ;
 If þe had knowe hym, I dare wel say,
 And in what plignt with hym it stood,
 þe wold have thought on hym many a day.

Lucas. Many a day, ȝa, ȝa, i-wys
 He was a man of holy levynge,
 Thow he had be the childe of God in blys,
 Bothe wyse and woundyrfulle was his werkyng.
 But aftere ȝour labour and ferre walkynge,
 Takyth this loff and etythe sum bred ;
 And than wyl we have more talkynge
 Of Cryst oure maystyr, that is now ded.

Christus. Bethe mery and glad, with hert fful fre,
 ffor of Cryst Jhesu, that was ȝour ffrende,
 þe xal have tydynge of game and gle
 Withinne a whyle, or þe hens wende.
 With myn hand this bred I blys,
 And breke it here, as þe do se ;
 I ȝeve ȝow parte also of this,
 This bred to ete and blythe to be.

Hic subito discedat Christus ab oculis eorum.

A, mercy, God ! what was oure happe ?

Was not oure hert with love brennyng, ✓

Whan Cryst oure mayster so nere oure lappe

Dede sitt and speke suche suete talkynge ?

He is now quyk and man lyvenge,

That fyrist was slayn and put in grave ;

Now may we chaunge alle oure mornynge,

ffor oure Lord is resyn his servautes to save !

Lucas. Alas ! for sorwe, what hap was this ?

Whan he dyd walke with us in way, ✓

He prevyd by Scripture, ryght-wal-i-wys, ✓

That he was resyn from undyr clay.

We trustyd hym not, but evyr seyd nay ;

Alas, for shame ! why seyd we so ?

He is resyn to lyve this day,

Out of his grave oure Lord is go !

Cleophas. Latt us here no lengere dwelle,

But to oure bretheryn the wey we wende ;

With talys trewe to them we telle

That Cryst dothe leve, oure mayster and frende.

Lucas, I graunt therto with hert ful hende,

Lete us go walke forthe in owre way ;

I am ful joyfull in hert and mende,

That owre Lord levyth, that fyrist ded lay.

Cleophas. Now was it not goodly don

Of Cryst Jhesu, oure mayster dere ;

He hath with us a large wey gon,

And of his uprysyng he dede us lere.

Whan he walkyd with us in fere,

And we supposyd hym bothe deed and colde,

That he was aresyn ffrom undyr bere,
Be holy Scripture the trewthe he tolde.

Lucas. Ryght lovyngely don forsooth this was,
What myght owre mayster tyl us do more,
Than us to chere that fforthe dede pas,
And ffor his dethe we murnyd ful sore ?
ffor love of hym owre myrthe was lore,
We were ffor hym ryght hevy in herte ;
But now owre myrthe he doth restore,
ffor he is resyn bothe heyl and qwert.

Cleophas. That he is thus resyn I have grett woundyr,
An hevy ston ovr hym ther lay ;
How shulde he breke the ston asoundyr,
That was deed and colde in clay ?
Every man this mervayle may,
And drede that Lorde of mekyl myght ;
But ȝit of this no man sey nay,
ffor we have seyn hym with opyn syght.

Lucas. That he doth leve, I woot wel this,
He is aresyn with flesche and blood ;
A levynge man forsothe he is,
That rewly was rent upon a rood.
Alle heyl ! dere brothyr, and chaunge ȝour mood,
ffor Cryst doth levyn and hath his hele ;
We walkyd in wey with Cryst so good,
And spak with hym wurdys fele.

Cleophas. Evyn tylle Emawus the grett castelle
ffrom Jerusalem with hym we went,
Syxti ffurlonge, as we ȝow telle,
We went with hym evyn passent.

He spak with us with good entent,
That Cryst xuld leve he tolde tylle us,
And previd it be Scripture verament ;
Trust me trewe, it is ryght thus !

Lucas. 3a, and whan he had longe spokyn us tylle,
He wold ffrom us a gon his way ;
With strenght and myght we keptyn hym styllle,
And bred we tokyn hym to etyn in fay.
He brak the loff, as evyn on tway,
As ony sharpe knyff xuld kytt breed ; ✓
Therby we knew the trewthe that day
That Cryst dede leve and was not deed.

Petrus. Now trewly, serys, I have grett woundyr
Of these grete merveylis that ȝe us telle ;
In brekyng of bred fful evyn asoundyr,
Oure mayster ȝe knew and Lord ryght welle.
ȝe sey Cryst levith that Jewys dyd qwelle,
Tylle us glad tydynges, this is serteyn,
And that oure mayster with ȝow so longe dede dwelle,
It dothe wel preve that he levith ageyn.

A ! brother Thomas, we may be ryght glad
Of these gode novelle that we now have ;
The grace of oure lorde God is over us alle sprad,
Oure Lord is resyn his servauntys to save.
Thomas. Be in pes, Petyr, thou gynnyst to rave,
Thy wurdys be wantowne and ryght unwyse ;
How xulde a deed man, that deed lay in grave,
With qwyk fflesche and blood to lyve ageyn ryse ?

Petrus. ȝis, Thomas, dowte the not, oure mayster is on
lyve !
Record of Mawdelyn and of here systeres too,

Cleophas and Lucas, the trewthe ffor to contrye,
 ffro Jerusalem to Emaws with hym dede they go.
Thomas. I may nevyr in hert trust that it is so ;
 He was ded on cros and colde put in pitt,
 Kept with knyghtes iij., his grave sealyd also,
 How xulde he levyn ageyn that so streyte was shitt?

Petrus. Whan Mawdelyn dede telle us that Cryst was
 aresyn,
 I ran to his grave, and John ran with me ;
 In trewthe ther we ffownde he lay not in presyn,
 Gon out of his grave and on lyve than was he.
 Therfore, dere brother Thomas, I wole rede the
 Stedfastly thou trust that Cryst is not deed ;
 ffeythfully beleeve a qwyk man that he be,
 Aresyn from his deth by myght of his Godhed.

Thomas. I may nevyr beleive these woundyr merveles,
 Tyl that I have syght of every grett wounde,
 And put in my ffyngyr in place of the nayles,
 I xal nevyr beleive it ellys flor no man on grownde.
 And tylle that myn hand the sperys pytt bath fownde,
 Whiche dede cleve his hert and made hym sprede his
 blood,
 I xal nevyr beleive that he is qwyk and sownde,
 In trewth whyl I knowe that he was dede on rood.

Petrus. Cryst be thi conforte and chawnge thi bad witt !
 ffor ffeythe but thou have thi sowle is but lorn ;
 With stedfast beleive God enforme the ȝitt,
 Of a meke mayde as he was ffor us born.
Christus. Pees be amonge ȝow, beholde how I am torn,
 Take hede of myn handys, my dere brothyr Thomas.
Thomas. My God and my Lorde, nyght and every morn
 I aske mercy, Lorde, ffor my grett trespass.

Christus. Beholde wele, Thomas, my woundys so wyde
 Whiche I have sufferyd ffor alle mankynde ;
 Put thyn hool hand into my ryght syde,
 And in myn hert blood thin hand that thou wynde.
 So ffeythffulle a ffrend were mayst thou fynde ?
 Be stedfast in feythe, beleve wel in me ;
 Be thou not dowtefful of me in thi mynde,
 But trust that I leve that deed was on a tre.

Thomas. My Lord and my God, with syght do I se
 That thou art now qwyk, whiche henge deed on rode ;
 More feythal than I ther may no man be,
 ffor myn hand have I wasche in thi precyous blode.
Christus. ffor thou hast me seyn, therfore thi ffeyth is
 good,
 But blyssyd be tho of this that have no syght,
 And beleve in me, they ffor here meke mood
 Shalle come into hefne, my blysse that is so bryght !

Thomas. As a rava schyd man whos witt is alle gon,
 Grett mornynge I make ffor my dredfful dowte ;
 Alas ! I was dowtful that Crysst from undyr ston
 Be his owyn grett myght no wyse myght gone owte.
 Alas ! what mevyd me thus in my thought ?
 My dowtefful beleve ryght sore me avexit,
 The trewthe do I knowe that God so hath wrought,
 Quod mortuus et sepultus nunc resurrexit !

He that was bothe deed and colde put in grave,
 To lyve is arysen by his owyn myght ;
 In his dere herte blood myn hand wasche I have,
 Where that the spere poynt was peynfully pyght.
 I take me to feyth, fforsakynge alle unryght,
 The dowte that I had fful sore me avexit,
 ffor now have I seyn with ful opyn syght,
 Quod mortuus et sepultus nunc resurrexit !

I trustyd no talys that were me tolde,
Tylle that myn hand dede in his hert blood wade;
My dowte dothe aprevyn Cryst levynge fful bolde,
And is a grett argument in feyth us to glade.
Thou man that seyst this, ffrom feyth nevyr thou ffade,
My dowte xal evyr chere the, that sore me avexit;
Truste wele in Cryst that suche meracle hath made,
Quod mortuus et sepultus nunc resurrexit!

The prechynge of Petir might not converte me,
Tylle I felyd the wounde that the spere dyde cleve;
I trustyd nevyr he levyd that deed was on a tre,
Tylle that his herte blood dede renne in my sleve.
Thus be my grett dowte oure feyth may we preve,
Behold my blody hand to feyth that me avexit,
Be syght of this myrroure ffrom feyth not remeve,
Quod mortuus et sepultus nunc resurrexit!

Thow that Mary Magdalyn in Cryst dede sone beleve,
And I was longe dowtesful, ȝitt putt me in no blame;
ffor be my grett dowte oure ffeyth may we preve,
Aȝens alle tho eretykys that speke of Cryst shame.
Truste wel Jhesu Cryst, the Jewys kyllyd the same,
The ffende hath he fferyd oure feyth that evyr avexit;
To hevyn ȝow brynge and save ȝow alle in same,
That mortuus et sepultus iterum resurrexit! Amen.

XXXIX. THE ASCENSION.

Hic incipit ascencio Domini nostri cum Maria et undecim discipulis et duobis angelis sedentibus in albis, et Ihesus dicit discipulis suis etc.

Ihesus. Pax vobis ! amoneg ȝow pes,
Bothe love, and reste, and charyté,
Amonge all vertues lete it not ses,
ffor amonge alle vertues prynspal his he.
ȝe be to blame I may wel preve,
ffor I wyl use to ȝow wurdys pleyn,
That ȝe be so hard of herte to beleve,
That from dethe to lyve I am resyn ageyn.

Nottwithstondynge, as ȝe knowe serteyn,
To ȝow viij. sythys aperyd have I,
Be soundry tymes the trewth to seyn,
And this is the ix. tyme sothly,
Evyn and no mo.

But now sum mete
Anon doth gete,
ffor I wyl ete
With ȝow, and goo.

My dyscypolis, here what I sey,
And to my wourdys ȝevythe attencion,
ffrom Jersalem loke ȝe go nott awey,
But mekely abydyth my fadyres promicion.

Off whiche be my mowthe ye have have had information,

Whyile bodyly with ȝow I was dwellynge,
ffor John sothly ffor manrys salvacion,

Onlye in watyr was me baptysyng;

But I ȝow be-hete,

Withinne ffewe days that ye
In the Holy Goost xul baptyzid be,
Therfore rysyth up and ffolwyht me

Onto the mownte of Olyvete.

Jacobus major. O Lord ! vowchesaff us for to telle,

Iff thou wylt now, withowte more delay,
Restoryn the kyngdam of Israelle,

And ȝeve us the joye, Lord, that lestyth ay.

Jhesus. Seres, the tymes and the monthis knowe ȝe
ne may,

Whiche my fadyr hath put in his owyn power ;
But ȝe xul take within short day

Of the Holy Goost the vertu cler.

Thorwe whiche xul ȝe,
In Jerusalem and in Jury,
And moreovyr also in Samary,
And to the worldys ende uttyrly,
My wytnes only be.

Lovyth no wrathe nor no wronge,
But levyth in charyté with mylde stevyn,
With myrthe, and melody, and aungelle songe,
Now I stey streyte ffro ȝow to hevyn.

Hic ascendit ab oculis eorum, et in caelo cantent, etc.

Angelus. Returnyth ageyn to your loggyng,
To Jerusalem, ffor he wyl thus,

His promys mekely ther abydynge,
 ffor dowteles this forseyd Jhesus
 Whiche from ȝow is take,
 In a clowde as ȝe hym seyn
 Steyng up, so xal comyn ageyn,
 Of al mankynde, this is serteyn,
 Jugement xal he make.

O ! ȝe bretheryn, attendyth to me,
 And takyth good hede what I xal seyn,
 It behovyth the Scripture ffylfyllid to be,
 That of Davyd was seyd with wourdys pleyn,
 Of Judas whiche was the gyde serteyn
 Of hem that Cryst slew cruelly,
 Whiche aftyr ffrom dethe ros up ageyn,
 And hath abedyn in erthe fful days fourty ;
 And aftyr alle this,
 Before oure eye,
 In a bryght skye,
 He dede up stye
 To hevyn blys.

This seyd Judas was amonge us,
 Noumbryd apoustylle, and had lyche dygnyté,
 But whan he betrayd oure Lord Jhesus,
 He hynge hymself upon a tre.
 In whos sted muste nedys ordeyned be
 Another, oure noumbre ffor to restore,
 On of tho whiche, as weel knowe we,
 Han be convereaut here longe before
 In oure company,
 Whiche xal wytnes
 Berun exprease
 To more and lesse
 Of Crystys resurrexion stedfastly.

Hic statuerit duos, Joseph Justum et Mathiam, etc.

O ! sovereyn Lorde, whiche of every man
The bertys dost knowe most inwardly,
With alle the lowlyness we may or kan,
To the we prey fful benygnely,
That thou vowchesaff, thorwe thy mercy,
Us hym to shewe, whiche in this cas
Thou lykyst to chesyn effectuously,
To ocapye the lott of Judas plas !

Hic dabunt sortes et cadet super Mathiam, etc.

Now gramercy, Lord !
And to fulfylle
Thin holy wylle,
As it is skylle,
We alle accorde !

XL. THE DESCENT OF THE HOLY GHOST.

Modo de die Pentecost. Apostoli dicant genuflect. Spiritus Sanctus descendat super eos, etc.

Petrus,	Andreas,	Jacobus major.
Honowre,	wurchipp,	and reverens.
Johannes,	Philippus,	Jacobus minor.
Glorye,	grace,	and goodnes.
Thomas,	Bartholomeus,	Symon.
Dygnité,	vertu,	and excellence.
Matheús,	Judas,	Matheas.
Bewté,	blyssyngē,	and bryghtnes.

Petrus. Be to that lord heye wurthynes !

Andreas. Whiche hath performyd that he us hyght.

Jacobus major. And us enbawmyd with suche swetnes.

Johannes. Whiche to dyscrye ffer passyth oure myght.

Philippus. This we alle wel kenne.

Jacobus minor. Now gracious Lord Jhesu,

Thomas. Conferme us in thi vertu !

Bartholomeus. And graunt us grace evyr it to sew !

Symon. Sey we alle togedyr, Amen ! Amen !

Et omnes osculant terram.

Primus Judæus. Now ffelawys, take hede, ffor be my
trewthe,
3ondyr syttyth a dronkyn ffelacheppē.

Secundus Judæus. To don hem good it were grett ruthe.

Tertius Judæus. 3a, I pray God ȝeve hem alle shenscheppes.

Primus Judæus. Muste in here brayn so sclyly dothe
creppe,

That thei cheteryn and chateryn as they jays were.

Secundus Judæus. 3a, were they ony wel browth asclepe,
It wore almes to the revere hem to bere,

There hem to baptize.

Primus Judæus. That were, as thynkyth me,

A jentyl sporte to se,

A bettyr game to be

Cowde no man devyse.

Petrus. Serys, alas ! what do ȝe mene ?

Why scorne ȝe now thus Goddys grace ?

It is nothyng as ȝe do wene,

Ther is no drunke man in this place ;

Wherfore ryght grett is ȝowre trespace :

But, syres, lyst what it doth sygnifye ;

ffulffillyd is now to mannys solace,

Of Johel the pregnaunt prophecye,

In whiche that he,

That ȝe han seyn,

In wourdys pleyn,

Declareth serteyn :

Now blyssyd God be ! Amen.

XLI. THE ASSUMPTION OF THE VIRGIN.

Ad mea facta pater assit Deus et sua mater !

Doctor. Ryhte worcheſful ſovereynes, liketh yow to here
Of the assumption of the gloryous moder Mary ?
That ſeynt Jhon the evangelist wrot and tauht, as I lere,
In a book clepid Apocriphun, wythowtyn dyswary.
At fourten yer ſche conſeyved Cryste in hire matere clere,
And in the fiftene yer ſche chyldyd, this avowe dare I ;
Here lyvyng wyth that ſwete ſone thre and thretty yere,
And after his deth in erthe xij. yer dede ſche tary.

Now acounte me thise yeris wysely,
And I ſey the age was of this maide Marye,
When ſche conſumpte above the Ierarchye,
Thre ſcore yer, as Scripture dothe ſpecyfye,
Legenda Sanctorum autoryſyth this trewely.

She was inhabith in Juré by the mounte of Syon,
After the assencion of hir ſone conſeyved in ſpoused,
Alle the holy placys in erthe that Criste duellyd on,
Devouthly ſche went hem honoryng the Godhed ;
fferſte to the place there Criste cristenyd was clepid ~~ſum~~
Jordone,

There he fastyd and takyn was by malicious falſhed,
There he beryed was and roos victoryouſly alon,
There he assendid alle hevenys God in his manhed ;
Thus was ſche occupied I rede.
And meche ſche was in the temple preyand.
Now bliſſid mot ſche be ! we owe to be ſeyand,

How sche was assumpte here men schul be pleyand,
Preyng you of audience, now ses and tak hede.

Cea now youre blaberyng in the develis name,
What, lousy begchis, now ye not se,
Owre worthy prynsis, lo ! are gaderid in same,
That are statis of this lond hye men of degré?
By there hye wisdom they shal now attayne.
How alle Juré besta governyd may be,
And of this pillid prechouris that oure lawis defame,
They schul ben slain as they se or sayn for to fle.
Wherfore in pes be ye,
And herkenyth onto hem moste stillyn I,
ffor what boy bragge outh, hym spilly I,
As knave wyth this craggyd knad hym kyll I,—
Now herkenyth oure pryncis alle kneland on kne.

Episcopus. Now ye prynsis i-prest of the lawe,
Of this demaunde responceyon I aske here anon,
Ys there ony renogat among us fer as ye knawe,
Or ony that pervertyth the pepil wyth gay eloquens alon?
Yif there be, we muste onto hem set awe.
ffor they feyne falsly oure feyth, hem preve I houre son,
Sweche schul ben bounden up be the beltys til flyes hem blowe,
And gnaggyd up by the gemys tyl the devyl doth hem grone.
We may not won,
To sweche harlotis settyn reddure,
That geynseyn oure lawe and oure scripture,
Now let, sere pryncis in purpure.
In savynge of oure lawys now telle on.

Primus Princeps. Sere, syn we slew hym that clepid hym oure
kyng,
And seyde he was Goddis sone Lord over alle ;
Syn his deth I herd of no maner rysyng,
And, lo, yif he hadde levyd he had mad us his thrall.

Episcopus. Therfore oure wysdam was to schortyn his endyng ;
Who so clyme over hie he hath a foule falle.

Secundus Princeps. Ya, yit of on thing I warne yow at the
gynnyng,

His dame is levyng, Mary that men calle ;
Myche pepil halt hire wythall ;
Wherfore in peyne of reprefe,
Yif we suffre hyre thus to relefe,
Oure lawys sche schal make to myschefe,
And meche schame don us sche schalle.

Episcopus. A ! sere, ye ben bolde i-now, art thou ferd of a
wenche ?

What trowyste that sche myht don us agayn ?

Tertius Princeps. Sere, there are other in the contré that
clenche,

And prechyn he is levyng that we slewe, they seyn ;
And yif they ben sufferyd thus, this wille bredyn a stench,
ffor thorow here fayre speche oure lawys they steyn.
And therfore devyse we now upon this pleyn benche,
What is beste for to do hem for to atteyn :

We are but loste, yif they reyn.

Episcopus. Why, let se than, sey me youre ententis.

Primus. Lete us preson hem, til here myght schent is.

Secundus. Bettyr is to slen hem wyth dentis.

Tercius. Nay, best is to hang hem wyth peyn.

Episcopus. Nay, seris, nowth so youre better avyse,

Have in syth before what after may tide ;
Yif we slewe hem it wolde cause the comownys to ryse,
And rathere the devyl sle hym than we schulde that abyde.
But be that senstere ded Mary that fise,
We shal brenne here body and the aschis hide,
And don here alle the dispith we can here devise,
And than sle tho disciplis that walkyn so wyde,
And here bodyes devyde.

Halde ye not this beste, as is sayde ?

Primus Episcopus. Wyth youre wysdam, sere, we are wel payed.
Than ye knyhtis, I charge yow, beth arayed,

And the tormentouris redy that tyde,
When Mary is ded.
And but she deye the sunere, the devyl smyte of here hed.

Hic est Maria in templo orans, et dicens,

Maria. O, hye wysdam, in youre dygne deytē,
Youre infynyth lovnesse mad oure salvacyon,
That it lyst you of me sympilest to take here humanitē,
Wyth dew obeschyauns I make you gratulacyon.
And, glorious Lord and sone, yif it like youre benygnytē,
Nouth to ben displesid wyth my desideracyon,
Me longith to youre presense now conjunct to the unytē,
Wyth alle myn herte and my sowle be natures excitacyon,
To youre domynacyon.
ffor alle creaturis in you don affye,
And myche more owe I youre modyr be alye,
Syn ye wern born God and man of my bodye,
To desyre youre presens that were oure ferste for-
macyon.

Sapientia. My suete moderis preyere onto me doth assende,
Here holy herte and here love is only on me;
Wherfore, aungyl, to here thou schalt now dyssende,
Seyinge here sche schal comyn to myn eternytē.

Myn habundaunt mercy on here I extende,
Resservynge here to joye from worldly perplexitē,
And in tokyn therof this palme now pretende,
Seyinge here sche fere no man of divercyte.

Angelus Primus. By youre myth I dissende to youre moder
in virginitē.

Angelus secundus. ffor qwyche message injoyeth the hefnely
consoreyt.

Hic descendet Angelus; ludentibus citharis, et dicet Mariæ,

Primus Angelus. Heyl ! excellent prynces, Mary, moste pure !

Heyl ! radyant sterre, the sunne is not so bryth !

Heyl ! moder of mercy, and mayde most mure !

The blesyng that God yaf Jacob upon you now is lyth !

Maria. Now welcom bryth berde, Goddis aungel I sen,

Ye ben messenger of allemyhty, wolcom wyth my myhtis ;
I beseke you now say me upon youre hie nortur,

What is the very name that to youre persone dith is ?

Angelus. What nedith you, Lady, my name ben desyrand ?

Maria. A ! this, gracyows aungyl, I beseke you requyrand.

Angelus. My name is gret and merveylous, treuly you telland,

The hye God youre sone abidyth you in blis,
The thrydde day hens ye schul ben expirand,

And assende to the presence there my God youre sone is.

Maria. Mercy and gromercy, God, now may I be seyand,

Thankyng you suete aungyl for this message i-wys.

Angelus. In tokenyng whereof, Lady, I am here presentand

A braunce of palme, outh of paradis com this ;
Before youre bere God biddith it be bore.

Maria. Now thanke be to that Lord of his mercy evermore !

Angelus. Yowremeknesse, youre lovnesse, and youre hie lore,

Is most acceptable in the Trynité syth ;
Youre sete ryall in hefne apparaled is thore :

Now dispose yow to deye, youre sone wyl thus rith.

Maria. I obbeye the commaundement of my God here before ;

But on thyng I beseke that Lord of his myth,
That my brether the apostelis myht me be before,

To se me and I hem or I passe to that lyth ;
But they ben so deseverid me thynkyth it nyl be.

Angelus. A ! this, lady, impossible to God nothyng trowe the,
ffor he that sent Abbacuc with mete to Babylonye from Juré

Into the lake of lyonys to Danyel the prophete
Be an her of his hed, lo, so myghty was he,

Se the same myht God make may the Appostolis here mete ;
And therfore abaschie you not, lady, in yowre holy mende.

Mari. So now I do, gracious manged in lynde;
Also I know my name I am not the fende,

What tyme out of this wold I schal passe hence;
The horible hant wold force me to dehise,

Then as natlyng I drente but his devyllish presence.

Angelin. What meddeleth it to fere you, dargnesse or hende?

Say to the frond of your body that overcomme his vycence,
That horible serpent face not myrrye your hende.

And yowre hance schal make hym resistens,

That he schal not pretende.

Desyre ye oute abyng now ryghtis?

Mari. Nowth, but blessed be my God in his myghtys!

Angelin. To you I recommende me then, most excellent in ethir,

And wyth this agayn to God I comende.

He exhorteth angelus.

Mari. Now, Lor, thy swete haly name wyth lownesse I blysse,

Of thyne before and erthe ecche tyme psalmodyeth;

That it lyyth yow carry me to god to wysse.

My synpl sowlie in certeyn yowre name magnefyeth.

Now, haly may leysse, the servants of God as I gysse,

I schal passe from this wold as the sungyl certefyeth;

Therefore to my synpl habitacion, I telle you now this,

I purpose me to go, besekyng yow replyeth,

And asseduall wachith me be dayes and nythis.

Prima virgo. We schal, gracyous Lady, wyth alle oure mythis,

Schul ye from us passe, swete sonne of socoure,

That are oure sengler solas radyant in yowre lythis,

Youre peynful absence schal make me doloure.

Virgo Secunda. Moste excellent princes in alle vertu that is dith,

Alle hefne and erthe, Lady, you doth honure;

We schal wachyn and wake, as oure dewe and ryth,

Into the tyme ye passe to that hye toure.

Maria. God thanke you and so do I;
 Now I wyl dispose me to this jurné redy;
 So wolde God my brether were here me by,
 To here my body that bare Jhesu oure savyoure.

Hic subito apparer sanctus Johannes evangelista ante portam Mariæ.

Johannes. A ! myrable God, meche is thy myth,
 Many wonderis thou werkyst evyn as thi wylle is ;
 In Pheso I was prechygng a fer contré ryth,
 And by a whyte clowde I was rapt to these hyllys.
 Here duellyth Cristis moder I se wel in syth,
 Sum merveylous message is comyn that mayde tylle ;
 I wyl go saluse that berde that in vertu is moste brith,
 And of my sodeyn comyng wete what is the skele.

Hic pulsabit super portam, intrante domum Mariæ sibi dicente,

Heyl ! moder Mary, maydyn perpetuelle !

Maria. A ! welcome, mayde John, wyth alle myn herte in
 specyalle,

ffor joye of youre presence myn herte gynnyth sweme ;
 Thynke ye not, John, how my child eternalle,

When he hynge on cros sayd us this teme,
 Lo ! here thy sone, woman ; so bad he me you calle,

And you me moder eche othir to queeme ;
 He betok you the governayl there of my body terestyalles,

On mayde to another at convenyens wold seme ;
 And now that gracyows lord hath sent me yow sone.

Johannes. Now, good fayr lady, what is ther to done ?
 Tellyth the cause why I am heder sent.

Maria. Swete sone, John, so wylle I anone ;
 Owre lord God sent to me an aungyl that glent,

And sayde I schulde passe hens where thre were in one,
 Tho I askyd the aungel to have you present.

Johannes. A ! holy moder, schul ye from us gone ?

My brether of this tydyngis sore wyl repent,

That þe schuld ben absent.

Ever trybulacyon, Lord, meche thou us sendyst,

Thou oure mayster and oure comfort from us ascendist.

And now oure joye, thy moder, to take thou pretendist,

Thanne alle oure comfort is from us detent.

But what seyde then aungyl, moder, onto you more ?

Maria. He brouth me this palme from my sone thore ;

Qwyche I beseke, as the aungyl me bad,

That aforn my bere by you it be bore,

Saynge my dirige devoutly and sad ;

ffor, John, I have herde the Jewys meche of me spelle.

Johannes. A ! good Lady, what likyth it you to telle ?

Maria. Secretly they ordeyne in here conseytis felle,

When my sowle is paste where Godis sete is,

To brenne my body and schamly it quelle,

ffor Jhesu was of me born that they slew with here fistis ;

And therfore I beseke you, John, both fleche and felle

Help I be beryed, for yn yow my tryst is.

Johannes. ffere yow not, Lady, for I schal wyth you duelle :

Wolde God my brether were here now and wylst this.

Hic subito omnes apostoli congregentur ante portum mirantes,

A ! holy brether, wyth grace be ye met here now :

Lord God, what menyth this sodeyne congregacyon ?

Now, swete brother Powle, wyl ye take this upon yow ?

Preye to God for us alle we may have relacyon.

Paulus. Good brother Peter, how schuld I here pray now,

That am lest and most unworthy of this congregacyon ?

I am not worthy to be clepyd apostle sothly I say yow,

ffor as a wood man ageyn Holy Cherche I mad persecucion,

But nevertheless I am the grace of God in that that I am, lo !

Petrus. A ! gret is youre lownesse, Powle, brother evermo !

Paulus. The keyes of hevene, Peter, God hath you betake,

And also ye ben peler of lith and prynce of us alle ;

It is most sittynge to you this preyere to make,
And I unworthy wyth yow preyen here schallie.

Petrus. I take this upon me, Poule, for youre sake.

Now, almythty God, that sittiste above cherubyn halle ;
In synge of thyn holy eos oure handis we make,

Besekyng thy mercy may upon us falle,
And why we ben thus met, yif it lyke, us lare.

Johannes. A ! holy brether, alle welcom ye are :

Why ye be met here I schal you declare ;

ffor Mary, Goddys moder, by message is sent,
That from this wrecchid world to blysse sche schal fare,

And at here deying sche desyryth to have us present.

Petrus. A ! brother John, we may syhyn and care,

Xif it disples not God for these tydyngis ment.

Paulus. fforsythe so we may, Peter, hevyin evermore,

That oure moder and oure comfort schuld ben us absent.

But nevertheles the wyl of God fulfyllid mot be.

Johannes. That is wel seyd, Poule, but herof bewar ye,

That non of you for here deth schewe hevy speche,

ffor anon to the Jewys it schuld than notyd be,

That we were ferd of deth, and that is ageyn that we teche ;
ffor we seyn alle tho belebyn in the hol Trynyte,

They schul ever leve and nouth deye, this truly we preche ;
And yif we make hevynesse for here, than wyl it seyd be,

Lo ! youe prechouris to deye they fere hem ful meche ;
And therfore in God now beth glad everychon !

Petrus. We schal don as ye sey us, holy brother John :

Now we beseke you, let us se oure moder Marie.

Johannes. Now, in Goddys name, to here than alle let us gon ;

Sche wyl ben ful glad to se this holy compayne.

Petrus. Heyl ! moder and maydyn, so was never non,

But only the most blissid treulye.

Paulus. Heyl ! incomparabil quen Goddis holy tron !

Of you spreng salvacyon and alle oure glorye ;

Heyl mene for mankynde and mendere of mys !

Maria. A ! wyth alle myn hol herte, brether, ye are welcom
i-wys :

I beseke you now to telle me of youre sodeyne metyng.

Petrus. In dyveris contreys we prechid of youre sone and his
blis,

Diveris clowdys eche of us was sodeynely curyng ;
And in on were brouth before youre yate here i-wys,

The cause why no man cowde telle of oure comyng.

Maria. Now I thanke God of his mercy, an hy merakle is this ;

Now I wyl telle yow the cause of my sonys werkyng ;
I desyrid his bodily presence to se.

Johannes. No wonder, Lady, thow so dede ye.

Maria. Tho my sone Jhesu of his hye petē

Sent to me an aungyl, and thus he sayd,
That the thredde nyth I schuld assende to my sone in deité ;

Thanne to have youre presence, brether, hertly I prayed,
Aud thus at my request God hath you sent me.

Petrus. Wys gracyous Lady, we are ryth wel payed.

Maria. Blissid brethere, I beseke you than tent me ;

Now wyl I rest me in this bed that for me is rayed ;
Wachith me besily wyth youre laumpys and lithsis.

Paulus. We schal, Lady, redy alle thyng for you dith is.

Maria. Now, sone, schul ye se what Godis myth is,

My flech gynnyth feble be nature.

Hic erit decenter ornatus in lecto.

Petrus. Brether, eche of you a candele takyth nowe rithis,

And lith hem in haste, whil oure moder doth dure,

And bisyli let us wachyn in this virgyne sythis,

That when oure Lord comyth in his sposded pure,

He may fyode us wakyng and redy wyth oure lithis,

ffor we knowe not the hour of his comyng now sure,

And yn cleannessse alle loke ye be redy.

Maria. A ! swete sone Jhesu, now mercy I cry,

Over alle synful thy mercy let sprede !

Hic dissendet Dominus cum omni celeste curia, et dicet,
Dominus. The voys of my moder me nyhith ful ny ;
 I am dyssend on to here of whom I dede sede.

Hic cantabunt org.

Maria. A ! welcom, gracyous Lord Jhesu, sone and God of
 mercy !

An aungyl wold a ssuffysed me, hye kyng, at this nede.
Dominus. In propire persone, moder, I wyl ben here redy,
 Wyth the hefnely quer yowre dirige to rede.

. Veni tu, electa mea, et ponam in te thronum meum,
 Quia concupivit rex speciem tuam.

Maria. Paratum cor meum, Deus, paratum cor meum,
 Cantabo, et psalmum dicam Domino.

Apostoli. Hæc est quæ nescivit thorum in delictis,
 Habebit requiem in respectu animarum sanctorum.

Maria. Beatam me dicent omnes generationes ;
 Quia fecit michi magna qui potens est, et sanctum nomen ejus.

Dominus. Veni de Libano, sponsa mea, veni, coronaberis :
 Ecce, venio, quia in capite libri scriptum est de me.
 Ut facerem voluntatem tuam, Deus meus,
 Quia exultavit spes meus in Deo salutari mee.

Hic exiet anima Mariæ de corpore in sinu Dei.

Dominus. Now come, my swete soule, in clennesse most pure,
 And reste in my bosom brithest of ble.

Alle ye myn apostelis of this body takyth cure :

In the vallé of Josephat there fynde schul ye,
 A grave new mad for Maryes sepulture,
 There beryeth the body withe alle youre solempnité,
 And bydyth me there styllre thre dayes severe,

And I schal pere ageyn to yow to comfort your advercyté :
 Wyth this swete soule now from you I assende.

Petrus. In oure tribulacyons, Lord, thou us defende !
 We have no comfort on erthe but of the alon.

O ! swete soule of Mary, prey thy sone us defende,
 Have mynde of thy pore brether when thou comyst to thi
 tron !

Chorus Mart. Quæ est ista quæ assendit de deserto,
 Deliciis affluens injunxa super dilectum suum ?

Ordo Angelus. Ista est speciosa inter filias Jherusalem sicut
 vidistis eam,

Plenam caritate et dilectione sicque in coelum gandeus suscipitur,
 Et a dextris filii in trono glorie collocatur.

Hic cantabit omnis celestis curia.

Prima virgo. Now, suster, I beseke you let us do oure atten-
 daunce,

And wasche this glorious body that here in oure sith is,
 As is the use among us wythoutyn ony varyaunce :

Now blessid be this persone that bar God of mythtis.

Secunda virgo. I am redy, suster, wyth alle myn hol affyaunce,
 To wesche and worschepe this body that so brith is ;
 Alle creaturys therto owyn dew obeschaunce,
 ffor this body resseyvid the holy gostis flithtis.

Et osculabunt corpus Mariæ.

Johannes. Now, holy brother Peter, I hertely you pray
 To bere this holy palme before this gloryous body,
 ffor ye ben Prince of Apostelis and hed of oure say,
 Therfore it semyth you best to do this offis treuly.

Petrus. Sere, and ye slept on Cristis brest seyng alle celestly,
 Ye are Goddis clene mayde wythoutyn any day ;
 This observaunce is most like you to do dewly,
 Wherfore tak it upon you, brother, we pray ;
 And I schal helpe for to bere the bere.

Paulus. And I, Peter, wyth oure brether in fere,
 This blessid body schal helpe to the ground ;
 This holy cors now take we up here,
 Seyng oure observaunce wyl devoutly sound.

Hic portabunt corpus versus sepulturam, cum eorum lumenibus.

*Petrus. Exiit Israel de Egipto, domus Jacob de populo barbaro !
Allelujah !*

*Apostoli. Facta est Judea sanctificatio ejus, Israel potestas ejus !
allelujah !*

Hic angeli dulciter cantabunt in cœlo “ allelujah ! ”

Episcopus. Herke, sere princys, what noyse is alle this ?

The erthe and the eyer is ful of melodye ;

I herde never er sweche a noyse now i-wys :

Con ye outh say what they signefye ?

Primus Princeps. I not be my God that of myht meche is ;

Whatsumever they be hougely they crye :

I am aferd there wylle be sumthyng amys,

It is good prevely among us we spye

Wythowte.

Secundus Princeps. Now I have levyd this thre skore yer,

But sweche another noyse herd I never er ;

Myn herte gynnyth ogyl and quake for fer,

There is sum newe sorwe sprongyn I dowte.

Tertius Princeps. Ya that there is, sothly, I say yow,

The prophetis moder Mary is ded ;

The disciplis here beryn in gret aray now,

And makyn alle this merthe in spyth of oure hed.

Episcopus. ffy on you, lousy doggys, they were better nay ;

Outh, harrow ! the devyl is in myn hed.

Ye dodemusyd prynces faste yow aray,

Or I make avow to Mahound youre bodyes schul blede.

Now that quene is ded,

The coward knytis in plate,

And the tormentours thryfe schul ye late,

ffaste, harlotys, go youre gate,

And brynge me that bychyd body, I red.

Primus Princeps. Dowte you not, sere byschop, in peyne of
repref,

Ded schal don schame to that body to tho prechours.

Secundus Princeps. Sere, I schal geyne tho glaberis or gramly
hem gref,

Tho teynt tretouris schul tene yif my loke on hem louris.

Tertius Princeps. To hurle wyth the harlotys me is ful lef,
I schal snarle tho sneveleris wyth rith scharp schouris.

Episcopus. Hens than, a develys name ! and take me that thef,
And bringe me that bygyd body evyn to-fore thes touris,
And here disciplis ye slo.

Hye you bens, harlotis, at onys,
The devyl, boyes, mot breke youre bonys,
Go stent me yone body wyth youre stonys :
Outh, harrow ! al wod now I go !

Hic descendunt Principes cum suis ministris, ut feroci pa-
cucienter petras cum eorum capitibus.

Secundus Princeps. What, devyl, where is this mené ?

I here here noyse but I se ryth nouth ;
Allas ! I have clene lost my posté,
I am ful wo, mad is my thowth.

Tertius Princeps. I am so ferd I would fayn fle,
The devyl hym spede hedyr me brouth ;
I renne, I rappe, so wo is me,
Wynd and wod wo hath me wrouth !

To deye I ne routh.

Primus Princeps. A ! cowardis, upon you now fy,
Are ye ferd of a ded body ?
I schal sterte therto manly,
Alle that company fere I ryth nouth.

Hic saltat insanus adferetrum Marie et pendet per manus.

Allas ! my body is ful of peyne,
I am fastened sore to this bere,

Myn handys are ser bothe tweyne.

O! Peter, now prey thi God for me here :
 In Cayfas halle when thou were seyne,
 And of the, Peter, a mayde acusid there,
 I halpe the tho ; now helpe me ageyne ;
 That I were hol outh of this fere,
 Sum medycyne me lere.

Petrus. I may not tend to the, sere, at this hour,
 ffor ocupacyon of this body of honour ;
 But nevertheles beleve in Jhesu Criste oure Saveyour,
 And that this was his moder that we bere
 on bere.

Primus Princeps. I beleve in Jhesu, mannys salvacyon.

Petrus. In Goddis name go doun than, and this body
 honure.

Primus Princeps. Now mercy, God, and gromercy of
 this savacyon !

In Jhesu and his moder to beleve ever I senere.

Petrus. Than take youe holy palme, and go to thi nacyon,
 And bid hem beleve in God, yif they wyl be pure ;
 And towche hem ther wyth, both hed, hand, and facyon,
 And of her sekenesse they schal have cure ;
 And ellis in here peynys indure.

Primus Princeps. Gromercy, holy fader Peter,
 I schal do as the me teche her,
 Thankyng God ever in my speche her,
 Wyth hye repentaunce and herte most mure.

Hic portabunt feretrum ad locum sepulture.

Petrus. Now, holy brether, this body let us take,
 And, wyth alle the worschepewe may, ley it in the grave,
 Kyssyng it alle at onys for here sonys sake :
 Now insence ye, and we schal put here in this cave.

Hic ponent corpus in sepulcrum, insensantes et can-tantes.

Johannes. De terra plasmasti me et carne induisti me,
Redemptor meus, Domine, resuscita me in novissimo die!
Now God blysse this body and we oure synge make.

*Hic unanimiter benedicent corpus "In nomine Patris
et Filii et Spiritus Sancti."*

The fruth that it bar oure soules schal save.
Now rest we us, brother, upon this pleyn lake,
Tyl from oure God and oure lord tydyngis we have,
Here must we belave.

Paulus. So muste we, John, as ye say;
Thanne byde we here and pray,
Besekyng hym of comfort that best may,
Restyng here abowtyn this grave.

Hic vadit Princeps ad Iudeos cum palma.

Primus Princeps. Ye Jewys that langour in this gret
infyrmyté,
Belevyth in Crist Jhesu, and ye schal have helthe,
Throw vertu of this holy palme that com fro the Trinyté,

Yowr sekenesse schal aswage and restore you to welthe.

Secundus Princeps. I beleve in Crist Jhesu, Goddis sone
in unyté,

And forsake my maumentryes fals in here felthe.

Hic tangat credentes cum palma, et sanati sunt.

A! I thanke the, gracyous Lord, and thy moder of peté,
Now are we hol of oure seknesse and of oure foule
belthe!

Tercius princeps. What, harlotys, forsake oure lawe?

Secundus Princeps. So hald I best the do.

Tercius Princeps. Hens fro me in the develis name
ye go!

I deye, outh, outh, harro!

The wylde develys mot me to drawe!

Primus Demon. Herke, Belsabub and Belyal, sere Sathan
in the herne,

Us fettyn oure servauntis to this presone,
Blow flamys of fer to make hem to brenne,
Mak redy ageyn we com to this demon.

Secundus Demon. ffaste for tho harlotis now let us renne,
To cast hem in this pet here that depe is adon,
They schul brenne and boyle and chille in oure denne ;
Gowe now, a dewelys name, as fast as we mone !

Harrow ! harrow ! we com to town.

Primus demon. Drag we these harlotis in hye,
Into the pet of helle for to lye.

Secundus demon. Gowe now, helle houndis, ye crye,
Sere Sathan may heryn oure sone.

Dominus. Now, aungyl and alle this court celestyalle,
Into herthe now discendith with me,
To reyse the body of my moder terestyalle,
And bryng we it to the blysse of my deyt
Assent ye here to now the unyté ?

Angeli. Ya, for yowre hye mercy, Lord, al hefne makyth
melodé.

Hic descendit et venit ad apostolos, dicens,

Dominus. Pes be to yow alle, my postelis so dere !

Lo ! me here, yowre Lord, and youre God now rythtis.

Petrus. A ! welcom, Criste, oure comfort, in thy manhed clere !

Gret merveylous God, mekyl now thy myth is !

Dominus. What worschepe and grace semyth you now here,
That I do to this body, Mary that hythtis ?

Johannes. Lord, as thou rese from deth and requyst in thyn
empere,

So reyse thou this body to thy blysse that lyth is,
Us semyth this ryth is.

Mychael. Ya, gloryous God, lo ! the sowle here prest, now,
To this blissid body likyth you to fest, now,

Hefne and erthe wold thynke this the best, now,
In as myche as sche bare you, God, in youre myghtis.

Hic vadit anima in corpus Mariæ.

Dominus. Go thanne, blyssid soule, to that body ageyn :
Arya now, my dowe, my nehebour, and my swete frende,
Tabernacle of joye, vessel of lyf, hefnely temple, to reyn,
Ye schal have the blysse wyth me moder that hath non ende ;
ffor as ye were clene in erthe of alle synnys greyn,
So schal ye reyne in hefne clennest in mend.

Maria. A ! endles worchepe be to you, Jhesu, releaser of peyn !
I and alle erthe may blisse the, com of owre kend :
Lo ! me redy with you for to wend.

Dominus. Aboven hefnys, moder, assende than we,
In endles blysse for to be.

Michael. Hefne and erthe now injoye may ye,
ffor God throw Mary is mad mannys frend.

Et hic assendent in cælum cantantibus organis, Assumpta es Maria in cælum !

Dominus. Yow to worchepe, moder, it likyth the hol Trinyté,
Wherfore I crowne you here in this kyndam of glorye :
Of alle my chosyn thus schul ye clepyd be,
Qwen of Hefne and Moder of Mercy !

Michael. Now blissid be youre nainys we cry !
ffor this holy assumpcyon alle hefne makyth melody.

Deo gracias.

XLII. DOOMSDAY.

*Hic incipit dies Judicii, et Jhesu descendente cum
Michaele et Gabriele Archangeletis Michaelus dicet, etc.*

Michael. Surgite ! alle men aryse,
Venite ad judicium !
ffor now is sett the hyȝ justyce,
And hath assygnyd the day of dome.
Rape ȝow redyly to this grett assyse,
Bothe grett and smalle, alle an sum,
And of ȝour answere ȝow now avyse,
What ȝe xal sey whan that ȝe cum,
ȝowre ansuere ffor to telle ;
ffor whan that God xal ȝow appose,
Ther is non helpe of no glose,
The trewthe fful trewlye he wyl tose,
And send ȝow to hevyn or helle.

Gabryelle. Bothe Pope, prynce, and prysste with crowne,
Kynge and caysere, and knyhtes kene,
Rapely ȝe renne ȝour resonys to rowne,
ffor this xal be the day of tene.
Nowther pore ne ryche of grett renowne,
Ne alle the develyss in helle that bene
ffrom this day ȝow hyde not mowne,
ffor alle ȝour dedys here xal be sene
Opynly in syght.
Who that is fowndyn in deedly gylte,
He were bettyr to ben hylte,
In endeles helle he xal be spylte,
His dedys his deth xal dyght.

Omnes resurgentes subitus terram clamavit "Ha! at! at! hat a! a! hat a! a!" Deinde surgentes dicat, "hat a! a!" etc.

Ha! a! a! cleve asundyr þe clowdys of clay,
Asundyr þe breke and lete us pas:
Now may oure songe be, wele away,
That evyr we syunyd in dedly trespass!

Omnes demones clamant.

Harrow and owt! what xal we say?
Harraw we crye, owt and alas!
Alas! harrow! is this that day,
To endles peyne that us must pas?
Alas! harrow and owt! we crye.

Omnes animæ resurgentes dicant, etc.

A! mercy, Lorde! ffor oure mysdede,
And lett thi mercy sprynge and sprede!
But, alas! we byden in drede,
It is to late to aske mercye.

Deus. Venite benedicti,
My bretheryn alle,
Patris mei
þe childeryn dere;
Come hedyr to me to myn hyȝ halle,
Alle tho myn suterys and servauntes be;
Alle tho fflowle wyrmys ffrom ȝow falle,
With my ryght hand I blysse ȝow here.
My blyssyng burneschith ȝow as bryght as beraille,
As crystalle clene it clensyth ȝow clere,
Alle ffylth ffrom ȝow ffade.
Petyr, to hevyn ȝatys thou wende and goo,
The lokkys thou losyn and hem undo,
My blyssyd childeryn thou brynge me to,
Here hertys for to glade.

Petrus. The ȝatys of hevyn I opyn this tyde :

Now welcome, dere bretheryn, to hevyn i-wys ;
Com on, and sytt on Goddys ryght syde,
Where myrthe and melody nevyr may mys.

Omnes Salvati. On kne we crepe, we gon, we glyde,
To wurchepp oure Lorde that mercyful is ;
ffor thorwe his woundys that be so wyde,
He hath brought us to his blys.

Holy Lorde, we wurchepp the !

Deus. Welcome ȝe be in hevyn to sitt,
Welcum, fro me xul ȝe nevyr flitt,
So sekyl of blys ȝe xul be ȝitt,

To myrthe and joye welcum ȝe be !

Animæ dampnandum. Ha ! ha ! mercy, mercy, we crye
and crave,

A ! mercy, Lorde, for oure mysdede !

A ! mercy, mercy, we rubbe ! we rave !

A ! help us, good Lord, in this nede !

Deus. How wolde ȝe, wrecchis, any mercy have ?

Why aske ȝe mercy now in this nede ?

What have ȝe wrought your sowle to save ?

To whom have ȝe don any mercyful dede,

Mercy for to wynne ?

Primus diabolus. Mercy ? nay, nay, they xul have wrake,
And that on here fforehed wyttnes I take,
ffor ther is wretyn with letteris blake,

Opynly alle here synne.

Deus. To hungry and thrusty that askyd in my name,

Mete and drynke wolde ȝe ȝeve non ;

Of nakyd men had ȝe no shame,

ȝe wold nott vesyte men in no preson ;

ȝe had no pete on seke nor lame,

Dede of mercy wold ȝe nevyr don ;

Un herborwed men ȝe servyd the same,

To bery the deed pore man wold ȝe not gon ;

These dedys doth ȝow spylle.
 ffor ȝoure love was I rent on rode,
 And for ȝour sake I shed my blode :
 Whan I was so mercyfule and so gode,
 Why have ȝe wrought ayens my wylle ?

Secundus Diabolus. I fynde here wretyn in thin fforheed,
 Thou were so stowte and sett in pryd,
 Thou woldyst nott ȝeve a pore man breed,
 But ffrom thi dore thou woldyst hym chyde.

Tertius diabolus. And in thi face hers do I rede,
 That if a thryfty man com any tyde,
 ffor thrust thow he xulde be deed,
 Drynk from hym thou woldyst evyr hyde ;
 On covetyse was alle thy thought.

Primus diabolus. In wratthe thi neybore to bakbyte,
 Them for to hangere was thi delyte,
 Thou were evyr redy them to endyte ;
 On the seke man rewyst thou nought.

Secundus diabolus. Evyr more on envye was alle thi mende,
 Thou woldyst nevyr vesyte no prisoner;
 To alle thi neybores thou were unkende,
 Thou woldyst nevyr helpe man in daunger.

Tertius diabolus. The synne of slauthe thi sowle xal shende,
 Masse nore mateynes woldyst thou non here,
 To bery the deed, man, thou woldyst not wende,
 Therfore thou xalt to endles ffere ;
 To slowthe thou were ful prest.

Primus diabolus. Thou haddyst rejoysse in glotonye,
 In dronkesheppe and in rebawdye,
 Unherborwyd with velonye
 Thou puttyst from here rest.

Secundus diabolus. Sybile Selutte, thou assalte sewe,
 Alle ȝour lyff was lecherous lay ;

To alle your neybores þe wore a shrewe,
Alle your plesauns was lecherous play.
Goddys men þe lovyd but fewe;
Nakyd men and ffebyl of array
þe wolde nott socowre with a lytel drewe,
Nott with a thred, the sothe to say,
Whan they askyd in Godys name.

Omnis dampnam di. A, mercy, Lord! mekyl of myght,
We aske thi mercy and not thi ryght,
Not after oure dede so us quyth,
We have synnyd, we be to blame.

Deus.



NOTES.

Page 1, line 6. With pleys ful glad.] In the *Promptorium Parvulorum* is given the following curious analysis of the different kinds of plays and players:—"Pley, ludus; pley, or somyr game, spectaculum; pley that begynnythe with myrthe and endythe with sorowe, tragedia; pley that begynnythe with sorow and endythe with myrthe, comedia; pleyare, lusor; pleyare that alwey wyl pley, ludibundus; pleyar at the bal, pililudius; pleyyng garment, ludix; pleyyng place, diludium."—MS. Harl. 221, fol. 129. Chaucer gives us the same definition of tragedy in the prologue to The Monkes Tale:—

Tragedie is to sayn a certain storie,
As olde bookees maken us memorie,
Of him that stood in gret prosperitee,
And is y-fallen out of high degree
Into miserie, and endeth wretchedly.

P. 9, l. 17. Mevelyd.] So in the MS., but probably it ought to be *mervelyd*.

P. 17, l. 10. Dele the comma after the word *dwere*.

P. 19. THE CREATION.] Bagford has preserved in MS. Harl. 5931, v. 13, a printed bill of the latter end of the seventeenth century, wherein it is stated that "at Crawley's show at the Golden Lion, near St. George's Church, during the time of Southwark-fair, will be presented the whole story of the old creation of the world, or *Paradice Lost*, yet newly reviv'd, with the addition of Noah's flood." See Strutt's *Sports and Pastimes*, ed. Hone, p. 168. The specimen 272 in the same volume is still more curious, and shows that the performances of mysteries, howbeit in a very different state, were

continued in England up to a much later period than is usually believed :—

" *By Her Majestie's permission.* At Heatly's booth, over against the Cross Daggers, next to Mr. Miller's booth, during the time of Bartholomew-Fair, will be presented a little opera, called *The old creation of the world*, newly reviv'd, with the addition of the glorious battle obtained over the French and Spaniards by his Grace the Duke of Marlborough. The contents are these :—

1. The creation of Adam and Eve.
2. The intreagues of Lucifer in the garden of Eden.
3. Adam and Eve driven out of paradise.
4. Cain going to plow, Abel driving sheep.
5. Cain killeth his brother Abel.
6. Abraham offering his son Isaac.
7. Three wise men of the East guided by a star, who worship him.
8. Joseph and Mary flew away by night upon an ass.
9. King Herod's cruelty ; his men's spears laden with children.
10. Rich Dives invites his friends, and orders his porter to keep the beggars from his gate.
11. Poor Lazarus comes a begging at rich Dives's gate, and the dogs lick his sores.
12. The good angel and death contend for Lazarus's life.
13. Rich Dives is taken sick and dieth. He is buried in great solemnity.
14. Rich Dives in hell, and Lazarus in Abraham's bosom, seen in a most glorious object, all in machines descending in a throne, guarded with multitudes of angels, with the breaking of the clouds, discovering the palace of the sun, in double and treble prospects, to the admiration of all spectators. Likewise several rich and large figures, with dances, jiggs, sarabrands, anticks, and country dances between every act : compleated with the merry humours of Sir John Spendall and Punchanello, with several other things never yet exposed. Perform'd by Mat. Heatly. *Vivat Regina !*"

In Braithwayte's " Strapado for the Devil," 8vo. Lond. 1615, p. 161, there is an allusion to the performance of Mysteries in London in ancient times :—

" Saint Bartlemews, where all the pagents showne,
And all those acts from Adam unto Noe
Us'd to be repreaent."

P. 19, l. 1. o.] In MS., oo.

P. 22, l. 8. And make the man Adam.] A marginal note on the verso of fol. 74 informs us that Adam was created on the tenth of the calends of April.

P. 27, l. 24. For to hide.] Dr. Marriott, the editor of *A Collection of English Miracle Plays*, 8vo. Basel, 1838, quotes a play entitled, *The Travails of the three English Brothers*, 4to. Lond. 1607, to show that an exact representation of the primitive state of our forefathers in the garden of Eden was exhibited on the English stage "as late as the close of the sixteenth century." This is an absurd misrepresentation, and has been founded on an erroneous interpretation of a passage in the play above-mentioned, which is spoken by Kemp, the actor, in a conversation with Sir Anthony Sherley. According, however, to one of the stage directions in the Chester Mysteries, Adam and Eve *stabunt nudi et non verecundabuntur*; so that, joined with the present passage in the Coventry Mysteries, there is at least some ground for believing that such was actually the case at an earlier period.*

Dr. Marriott's mistake has been already noticed by the Rev. A. Dyce, in his interesting introduction to Kemp's *Nine Dais Wonder*, reprinted for the Camden Society, p. xv; and I take the opportunity of introducing in this place some particulars relating to Kemp, which throw a new light upon his history, more especially in relation with the above-mentioned play, and proves that the introduction of the comic actor, and his interview with Sherley, was strictly founded upon fact. The authors of the play, indeed, assert in their prologue their intention of

"Clothing our truth within an argument,
Fitting the stage and your attention;
Yet not so hid but that she may appeare
To be herselfe, even truth."

But dramatic critics have not given much credit to these professions

* John of Salisbury thus complains of the indelicacy of actors:—"Quorum adeo error invaluit, ut a preclaris domibus non arceantur, etiam illi qui obscenis partibus corporis, oculis omnium eam ingerunt turpitudinem, quam erubescat videre vel Cynicus."—*De Nugis Curialium*, lib. i. cap. 8, edit. 1639, p. 34.

of honesty. Mr. Dyce even doubts the fact of Kemp having made a journey on the continent, and considers the notice in *The Returne from Pernassus* of his "dancing the morrice over the Alpes," to be only a "sportive allusion to his journey to Norwich." In his *Nine Daisies Wonder*, however, he announces his intention of setting out shortly on a "great journey," and in his dedication he seems to allude to a projected journey to Rome. I have recently discovered a passage in a contemporary diary, which proves that Kemp actually met with Sir Anthony Shirley at Rome, and that his "great journey" was not a very profitable speculation. It is as follows:—"1601, Sept. 2. Kemp, mimus quidam, qui peregrinationem quandam in Germaniam et Italiam instituerat, post multos errores et mfortunia sua reverans: multa refert de Anthonio Sherly equite aurato, quem Romæ (legatum Persicum agentem) convenerat."—MS. Sloan. 392, fol. 401. William Parry, who was with Shirley in Russia, returned to England in the middle of September, 1601, as we learn from the account published by Hackluyt; and it is therefore very probable that Kemp was the first who brought the news of his proceedings in Persia and Russia. An account of Shirley's adventures was published at London in 1613, and a very circumstantial relation by Mawwaring is in MS. Sloan. 110, but neither of these contain the slightest notice of Kemp's interview with the ambassador. What we have given above is, however, quite sufficient to establish its truth, and "the travell to Rome with the return in certain daies," mentioned in Rowley's *Search for Money*, 1609, doubtlessly alludes to the same circumstance: and would also seem to imply that he had accomplished his homeward journey in a short time. Mr. Rimbault has also kindly favoured me with a copy of the following song from an old MS. in his possession by Thomas Weelkes, entitled, *Ayres or fantastick spirites*, which was printed with some variations in 1608:

" Since Robin Hood, Maid Marian,
And little John are gone-a,
The hobby-horse was quite forgot,
When Kempe did dance alone-a.
He did labour after the tabor
For to dance: then into France

He tooke paines
To skip it ;
In hope of gaines
He will trip it,
On the toe,
Diddle, diddle, doe."

P. 31, l. 8. Flammea.] Sic in MS. pro *flammeo*.

P. 37, l. 8. Showe.] So in MS., but perhaps *shove*, which would complete the rhyme.

P. 38, l. 28. Never.] This word is added to the MS. in a more recent hand.

P. 46, l. 28. This schypp for to make.] A marginal note informs us that " Noe schyp was in lenght ccc. cubytes, in brede fyfty, and the heythe thretty : the flode 15. above hyest montayne."

P. 59, l. 16. Perhaps this line would be more properly printed thus:—

" What is your wylle, Lord, fayn wold I wete."

P. 59, l. 30. The comaundment of thi Lord God.] It is almost unnecessary to remark that this and the following line are quite distinct from the stanza, and are intended as a translation of the Latin given above.

P. 61, l. 1. Assumens.] Sic in MS. pro *assumer*.

P. 61, l. 19. Sanctificet.] Sic in MS. pro *sanctificetur*.

P. 62, l. 32. Makaberis.] Sic in MS. pro *machabaris*.

P. 64, l. 6. Bos.] Sic in MS. pro *bovem*.

P. 65, l. 13. For to dwelle.] Add a semicolon at the end of this line.

P. 70. THE BARRENNESS OF ANNA.] This pageant is founded on the apochryphal gospel of the Birth of Mary. The same story is also found in the Protevangelion of James.

P. 73, l. 27. Catando.] Sic in MS. pro *cantando*.

P. 75, l. 10. Offens.] Place a colon after this word.

P. 79. MARY IN THE TEMPLE.] This pageant is also founded on the apochryphal gospel of the Birth of Mary.

P. 81, l. 22. Explexendo.] Sic in MS. pro *amplexendo*.

P. 83, l. 28. For.] Perhaps *fere*.

P. 84, l. 29. Dele the comma after the word " bretheryn."

P. 88, l. 13. In your name Maria.] Lydgate, in MS. Harl. 2255, fol. 141, has given three similar acrostics of the name of the blessed Virgin.

P. 90, l. 1. Ab Ysakar.] Sic in MS. pro *Abyssakar*. This pageant was privately printed by Mr. Collier, 12me. Lond. 1836. The argument is taken from the apocryphal gospel of the Birth of Mary. Lydgate, in the fifth chapter of his Life of the Virgin, introduces the chief incidents here employed.

P. 94, l. 29. So.] Perhaps *yow*.

P. 94, l. 31 to p. 95, l. 22. This is added to the MS. in a more recent handwriting.

P. 97, l. 20. Episcopus comyth, thens Joseph.] Owing to this line being inserted in the MS. as a stage direction, and the deficiency of the metre, it has been arranged erroneously. It should be as follows:—

Episcopus. Comyth thens.

Joseph. Sere, he may evyl go, &c.

P. 99, l. 13. Foreschyth] So in MS. for *foreschyth*.

P. 101, l. 8. Sere, xalle ffulffyl.] The pronoun *I* is probably omitted before the word *xalle*.

P. 105. THE SALUTATION AND CONCEPTION.] Part of the argument of this pageant may be found in the apocryphal gospel of the Birth of Mary. The incident of the council of the Trinity is given in the *Speculum Vitæ Christi*, and in Lydgate's Life of the Virgin.

P. 105, l. 22. Babys.] Probably *bals*.

P. 112, l. 16. This name Eva is turnyd Ave.] Compare MS. Harl. 2255, fol. 140, a poem in praise of the Virgin:

Heyl sterre of Jacob, glorie of Israelle!
Eva transfformyd the lettrys wel out sought;
Into thy closet whan that Gabryelle
With this wourd Ave bath the tydynge brought.

P. 113, l. 17. But I aske it xal be do.] The word *how* has probably been omitted after *aske*.

P. 114, l. 31. Bemys.] Mr. Collier, Hist. Dram. Poet. ii. 176, writes *bennys*, and considers that the word means *benedicites*. I confess I do not see the necessity of such an explanation, for it appears

simply to signify beams, and there was doubtlessly some contrivance to represent them on the stage.

P. 117. JOSEPH'S RETURN.] This pageant is founded upon the apochryphal gospel of the Birth of Mary.

P. 124. THE VISIT TO ELIZABETH.] This pageant is founded upon the Protevangelion of James.

P. 130. l. 12. Leve.] Dele the semicolon after this word.

P. 131. THE TRIAL OF JOSEPH AND MARY.] This pageant is likewise founded upon the narrative in the Protevangelion of James.

P. 131, l. 6. Alle the rowte.] The subsequent enumeration of names was obviously inserted, observes Mr. Collier, "for the sake of producing merriment among the spectators." A somewhat similar list of names occurs in *Cocke Lorelles Bote*, among which I find two, viz., Pers Potter and Phyllip Fletcher, that are also in this list. Hone, Marriott, and Collier, who have quoted this very singular part of these mysteries, place it at the end of the preceding pageant, but the reason for the change I have made will be sufficiently obvious on perusal.

P. 131, l. 25. And loke ye ryng wele in your purs.] This is important, as showing that money was collected for the performances. The author of a very curious sermon against miracle-plays generally, in a MS. of the fourteenth century, preserved in the parish library of St. Martin's in the Fields, expressly complains of the money that was spent in this manner:—"So this myraclis pleyinge is verré witness of mennus avice and coveytise byfore, that is maumetrie, as seith the apostele, for that that thei shulden spendyn upon the nedis of ther neyboris, thei spenden upon the pleyis, and to peyen ther rente and ther dette thei wolen grucche, and to spende two so myche upon ther pley thei wolen nothinge grucche. Also to gideren men togidere to bien the derre ther vetaillis, and to stiren men to glotonye, and to pride and boost, thei pleyn thes myraclis, and also to han wherof to spenden on these myraclis, and to holde felawschipe of glotonye and lecherie in sich dayes of myraclis pleyinge, thei bisien hem beforu to more gredily bygilen ther neybors, in byinge and in sellyng; and so this pleyinge of myraclis now on dayes is verré witness of hideous coveytise, that is maumetrie." — *Relique Antiquæ*, vol. ii., p. 54.

P. 135, l. 13. To set a cokewolde on the hys beoche.] This appears to be an allusion to the old ballad of *The Cokwolde's Dance*, or similar production. King Arthur was represent as giving the first place at table, or a seat on the high bench on the daïs, to men of this order—

" Than seyd thei all at a word,
That cokwoldes schuld begynne the bord,
And sytt hyest in the halle."

The *Cokwolde's Dance* is printed in Von Karajan's *Frühlingsgabe*, 12mo. Vienna, 1839.

P. 137, l. 15. " Fayr chylde, lullay," song must she syng.] Lullay is a very common burden to the old nursery songs, one of the oldest of which is preserved in MS. Harl. 913, and has been printed by Ritson. Sharp has printed the following, which, as belonging to a Coventry pageant, will be appropriately introduced in this place :—

Lully, lulla, thow littell tyné child ;
By, by, lully, lullay, thow littell tyné child :
By, by, lully, lullay.
O, sisters too,
How may we do
For to preserve this day
This pore yongling,
For whom we do singe
By, by, lully, lullay.

Herod the king,
In his raging
Chargith he hath this day
His men of might,
In his owne sight,
All yonge children to slay.

That wo is me,
Pore child for thee,
And ever morne and say.
For thi parting,
Nether say nor singe
By, by, lully, lullay.

P. 139, l. 16. Now, sere.] This line ought to be pointed, thus,
“Now, sere, evyl thedom com to thi snowte!”

The ignorant transcriber of the MS. has written “Thedom” as a proper name, which is an evident absurdity.

P. 140, l. 30. Whylle that it dede snow.] The story of the child of snow was very popular in the middle ages, and is often alluded to. It is briefly told in Latin verse by Geoffroy de Vinsauf, Nov. Poetr. ap. Leyser, Hist. Poet. Med. Æv. pp. 901, 903; and at greater length in a French fabliau of the thirteenth century, printed in the collection of Méon, tom. iii. p. 215, analysed in Legrand d’Aussy, tom. iii. p. 84. It occurs at a later period in the celebrated collection, entitled *Les Cent Nouvelles Nouvelles* (ed. Le Roux de Lincy, Paris, 1841, tom. I. p. 153), and in many other similar works composed in Italy and France.

P. 145. THE BIRTH OF CHRIST.] The Protevangelion of James is the authority for this pageant.

P. 146, l. 1. It is clepyd a chery tre.] This fable of the cherry tree is the subject of a well known Christmas carol, which has been printed by Hone, *Ancient Mysteries Described*, p. 90. See also Collier’s Hist. Dram. Poet. vol. ii. p. 179.

P. 153, l. 2. Ulverando.] Sic in codice MS., sed forte *uluanando*.

P. 158, l. 29. This songe begynne.] In old miniatures the shepherds are often represented playing on bagpipes.

P. 168, l. 13, to p. 170, l. 31. This is added to the original manuscript in a more recent hand.

P. 192, l. 9. Lyke as the sunne doth pers the glas.] “He lyted within her as the sonne-shyne thurgh the glas.”—MS. Sloan. 3160, fol. 38.

P. 199, l. 1, to p. 200, l. 30. This is added to the manuscript in a more recent hand.

P. 199, l. 8. He.] Probably *ye*.

P. 199, l. 24. Ys.] Probably *your*.

P. 210, l. 5. I xal the shewe many a ceté.] It will be observed that, in the enumeration of countries which follows, Ireland, Scotland, and Wales are mentioned, with the omission of England, a proof, perhaps, that the writer had transferred the scene of action into his own country.

P. 217, l. 9. *Indeploydo.*] So in MS. for *in diploide*, a Latinized form from the Greek word *diplos*, a double robe; see Glos.

P. 222, l. 17. *Jhesus.*] This is erased in the MS., and the word "doctor" substituted in a more recent hand.

P. 235, l. 28. *Ther he doth lyve in cave.*] For *lyve* read *lyne*. The same expression occurs at p. 227, l. ult.

P. 239, l. 16. *Berere of lyth.*] i. e., Lucifer.

P. 242, l. 7. *With syde lokkys.*] "Over thin eyn and thin here" is here inserted in the MS.

P. 245, l. 16. *Prose.*] So in MS., but perhaps it ought to be *profe*.

P. 262, l. 17. *With wyld hors lete hym be drawe.*] This mode of punishment was very common in the middle ages. It is again alluded to at p. 290.

P. 275, l. 28. *Xad.*] So in MS., but probably *shad*, as I do not find *s* for *sh* in any similar case.

P. 289, l. 20. *Takyn his scaffalde.*] We have an early notice of these vehicles in Chaucer, in the Miller's Tale, where he speaks of the "joly" clerk Absolon—

" Somtime to shew his lightnesse and maistrie
He plaieth Herode on a skaffold hie."

The parish-clerks, says Tyrwhit, had always a principal share in the representation of mysteries. See notes to Canterbury Tales, v. 3384, Sharp's Dissertation on the Coventry Mysteries, p. 17, and Reliquæ Antiquæ, vol. i. p. 322.

P. 297, l. 13. *Et cantabit gallus.*] This was accomplished by one of the company, and a proficiency in the imitation was probably aimed at and accomplished. Among the accounts published by Mr. Sharp is the following entry:—"Paid to Fawston for coc croynge, iiiij. d."—Dissertation, p. 36.

P. 313, l. 4. *Whi spekest not me to.*] A great deal of this is merely paraphrased from the vulgate. Pilate "seide to Jhesu, of whenis art thou? but Jhesus gaf noon answere to him. Pilat seith to him, spekist thou not to me, wost thou not that I have power to crucifie thee, and I have power to delivere thee."—John, chap. xix, Wickliffe's version.

P. 329. **THE DESCENT INTO HELL.**] The oldest mystery in the English language is founded on this subject, a very popula

theme, the principal authority for which is the gospel of Nicodemus. It is related in *Piers Ploughman*, ed. Wright, p. 385-393.

The print of Christ harrowing hell, published by Hearne, and the unique illustration which it affords to two passages in Shakespeare, are too well known to require a more particular notice.

P. 338. **THE RESURRECTION.]** The writer of the sermon against mysteries before quoted is very severe on the performance of so sacred a subject as the present. "In the dayes of ceremonial religion," says Lambarde, "they used at Wytney to set foorth yearly in manner of a shew or interlude, the Resurrection of our Lord and Saviour Chryste, partly of purpose to draw thyther some concourse of people that might spend their money in the towne, but chiefly to allure by pleasant spectacle the comon sort to the likinge of Popish maumetrie ; for the which purpose, and the more lyvely thearby to exhibite to the eye the hole action of the Resurrection, the pristes garnished out certein smalle puppets, representinge the persons of Christe, the watchmen, Marie, and others, amongst the which one bare the parte of a wakinge watcheman, who, espiinge Christ to arise, made a continual noyce, like to the sound that is caused by the metinge of two styckes, and was thereof comonly called Jack Snacker of Wytney."—*Dictionarium Angliae Topographicum et Historicum*, Lond. 1730, p. 459.

P. 346, l. 11, 12. Harde gatys have I gon,
And peynes sofryd many on.

These lines bear a very remarkable resemblance to two others in the early mystery of the Harrowing of Hell, recently printed, and would lead us to think that the author of the Coventry play had had the other in his recollection : —

" Hard gates havy gon,
Sorewen soffred mony on."—p. 15.

P. 361, l. 27. **To stey to my fadyr.]** "Touche me not yet, for for I have not yet stied up to my fadir ; but go to my brethren and seie to them, I stie to my fadir and to youre fadir, to my God and to youre God."—John, xx. Wickliffe's translation.

P. 362, l. 21. **But now in herte.]** This and the following twenty-one lines are repeated in the MS. in a different hand.

P. 383. **THE ASSUMPTION OF THE VIRGIN.** The whole of this

pageant is written in a more recent hand, of the time, I should think, of Henry VIII. It will be observed that this composition differs considerably from the other plays.

P. 402, l. 1. Clamavit.] The Latinity throughout the MS. is very bad, but I have suffered it generally to remain as a criterion of the reliance to be placed upon the MS. text.

CORRECTIONS OF THE MS. AND ERRATA.

P. 10, l. 21. After *adudtrye* add semicolon.—P. 18, l. 5. For *therin* read *ther in*.—P. 35, l. 22. For *deynful* read *deyn ful*.—P. 65, l. 18. Add a full stop after *dwelle*.—P. 68, l. 27. For *shepeof* read *shepe of*.—P. 75, l. 10. Add a semicolon after *offens*.—P. 84, l. 6. Delete *with*.—P. 91, l. 31. For *gronnt* read *grasnt*.—P. 96, l. 6. *Our, forte your*.—P. 101, l. 16. For *wifere* read *in fire*.—P. 101, l. 30. For *allemanere* read *alle manere*.—P. 103, l. 13. For *besteryd* read *be steryd*.—P. 108, l. 19. *Seyth be, forte subtyl*.—P. 131, l. 25. For *ryngicele* read *ryngie wile*.—P. 145, l. 4. For *trybutehym* read *trybute hym*.—P. 154, l. 29. For *your spede* read *your sped*.—P. 156, l. 17. For *asyne* read *a syn*.—P. 238, l. 1. For *allewith* read *alle with*. P. 256, l. 16-19. These lines are repeated from p. 252.—P. 263, l. 8. For *behis* read *be his*.—P. 283, l. 15. As, *forte* and.—P. 385, l. 30. After *ded* add a comma.

G L O S S A R Y.

The Arabic numerals refer to the pages of the volume. Words of frequent occurrence have a limited number of references, and those which are exceedingly common have none. Many of the words in this Glossary may be found in Chaucer and contemporary writers.

A, sometimes signifies with, and before a verb is sometimes used for to.

A, sometimes have, as "a ffayled," 45, have failed, and in several other places.

A, sometimes a corruption of on or in, and occasionally at.

A, ah! an interjection of very frequent occurrence.

Abyde, stay, remain.

Accende, 214, animate, Lat.

Acorde, accord, agree.

Adawe, *vide dawe*.

Adown, down.

Adred, afraid.

Advowtrye, 216, adultery.

Ageyn, again.

Aglottes, 241. This word is used to denote the tags or metal sheathings of the points which were formerly so much in fashion. See Palsgrave's *Esclarissement*, "agglet of a lace or poynt, fer."

Agresyth, 331, *Agrise*, i. e., to shudder, or to make to shudder; so "agresyth me," makes me shudder. See also p. 41.

Agryse, 159, see agresyth.

Azens, against.

Alye, 145, kindred.

Alle-be-dene, 4, by and by, forthwith. See Sir Fred. Madden's *Havelok*, 730, 2841, and glos. in voc.

Allether, 14, 230, gen. pl. of all.

Alleredy, all ready.

Altheris, 202, of you all.

Althing, 57, every thing.

Amat, 294, dismayed. Chaucer and Shakespeare use the verb mate, which is doubtlessly the same. See *The Knights Tale*, l. 957, and second part of *Henry VI.*, act. iii. sc. i.

Amonge, at intervals. Answers to the Latin word "mixtim."

Amoure, 50, love.

An, and.

And, if.

Anow, enough.

Anvempnyd, 75, envenom.

Apayed, 67, pleased, contented.

Apert, open.

Apertly, openly.

Aqwyte, 335, requite.

Are, 44, hare.

Aren, *vide arn*.

Arere, 132, 215, stir up. P. 240, raise up.

Aresyn, arisen.

Areste, 91, arrest.

Arn, are.

Arnde, errand, message.

Arneys, 283, harness.

Arryn, 316, seize.

Arwe, arrow.

Asayn, assay.

Askuse, 2, excuse.

Asmatryk, 189, arithmetic. This word is used by Chaucer and Lydgate, and occurs as late as the year 1594 in John Davis's "Seaman's Secrets," epist. ded. See also Chau-

or's Cant. Tal. v. 1900, ed Tyrwhitt, and note, where he quotes a passage from the Cottonian manuscript of "the Sevyn Sages of Rome," in which the same word occurs.

Awoyle, 38, resolve. Mr. Hunter, in the additions to Boucher, points out the two meanings of this word from Palgrave, viz., above, and resolve. It is here used in the latter sense.

Aspye, 249, espy.

Astat, 12, estate.

Ayse, 60, assize. Hence, judgment; as in a passage quoted by Stevenson from an Edinburgh MS. in the additions to Boucher.

At, that.

Ateal, 4, intention.

Atreyd, 350, frightened. This may be a mistake for "afreyd." I find the same word, however, in The Kyng of Tars, 604—

"He sturte him up in a breyd,
In his herte sore strayed."

In which place it probab'y means vexed, angered, as in The Seveyn Sages, 1867, from "tray." Ritson absurdly explains it poison'd, from the Saxon attred.

Atwin, in two, asunder.

Augrym, 189, algorism, arithmetic. This is a corruption from the Arabic, and is often found in works on arithmetic after the Boetian system of contractions was superseded by the eastern notation. See the curious etymologies of this word in Rara Mathematica, pp. 1, 72, and 94.

Autecer, 84, ancestor. It here alludes to the first parent. This word is not yet obsolete in the North-West Riding of Yorkshire. See Hunter's Hallamshire Glossary.

Autere, altar.

Avantors y, peradventure, by chance
"Awnterowsly, forte, fortasse, forsan, forsitan," Prompt. Parv.

Aved, had.

Averte, 88, averter, turner away.

Awyse, advice.

Awyse, to consider "Avise yow wele," i. e., look well to yourselves."

Avoyd, 131, move away.

Avoutrie, ride Advowtrye.

Awowe, a vow. "Awowe, volum." Prompt. Parv.

Awey, away.

Awtere, altar.

Ay, ever, aye, always.

Bed, 164, bold.

Baftys, 180.

Baye, 180, set at bay. See Sir G. Madden's Glos. to William and the Normans.

Bayle, 292, custody, government. Cant. Tales, v. 7574.

Bayn, 173, 178, ready.

Bale, 30, sorrow, misery.

Balye, 105, plural of "bale."

Balys, 210, bales.

Balke, 343, a ridge of land between two burrows, Cotgrave. "Balke of a londe eryd, porca," Prompt. Parv. See Boucher's Glossary, in voc.

Bane, bone.

Bairu, child.

Barne, 160, 168, 180, 182, &c. *Vide* barn.

Bartou, 182, ride bartou.

Barrany, barren.

Bat, 12, debate.

Bath, both.

Batte, 296, stroke. So it may be interpreted in this place, but see Stevenson's additions to Boucher, in voc. bat. "Batte-staffe, particulus," Prompt. Parv.

Be-dene, 2, 4, 7, 62, 161, immediately, moreover, collectively.

Beetes, 22, beets. "Betys herbe, beta," Prompt. Parv.

Befforn, before.

Begelus, 384, bitches.

Behest, promised. "I have beheste, voto nuncupavi," Hormanni Vulgaria, fol. 3.

Behestes, promises.

Be-lyff, 181, quickly, instantly.

Belle, 189. To bere the belle, i. e., to carry the prize; a proverbial expression, which occurs also in Chaucer's Troilus and Cresseide, 199.

Belle, 18, clock.

Bemys, beams.

Benethe, 145, begin.

Benyson, 86, benediction, blessing.

Bent, subject.

Bent, a bending or declivity.

Berde, 300, lady, damsel. A word often applied to a young female in old English poetry. By metathesis it is brid, and hence the modern term "bride." See Sir F. Madden's *Glos. to Havelok*, in *voc.* Chaucer, however, in the *Romaunt of the Rose*, 1014, uses the word "birde" for "bride" in its present signification.

Beryelys, 18, tombs. See the last edition of Dugdale's *Monast.* vi. 1537, where the first portion of these mysteries has been inserted.

Berynt, 316, bear.

Berys, 352, bears.

Be-seyn, 249, appear.

Best, beast.

Be-stad, 77, 329, placed, circumstanced. I am not quite certain of its meaning in the first of these instances, but the word "accomplished" will suit the context. *Vide* Boucher's *Glossary* in *voc.*, who remarks that "no precise, constant meaning seems ever to have been attached to this word." In the *Prompt. Parv.* is the following valuable notice of this word, "Be-stad, or withholdyn yn wele or wo."

Besy, busy.

Besynes, business.

Betake, 72, deliver, commit. See Boucher's *Glossary*, in *voc.* *Vide* be-teche, which appears to be exactly the same word, differing only in the spelling.

Bete, 180.

Bete, bit.

Be-teche, 70, commit, recommend. To commit to the charge or protection of another.

Betyde, 47, happen.

Bett, better.

Bewray, 218, betray.

Bewté, beauty.

By, sometimes used for "in."

Byche, bitch. **Byche-clowte**, 218, baggage. It is not easy to gloss this old slang.

Bydyng, 22, dwelling.

Bylde, 20, make.

Bylle, 41, book.

Birthene, burden.

Bysnare, 140, 217, shameless person.

Generally used as an adjective, as by Chaucer in *Canterbury Tales*.

Byth, bite.

Blaberyn, 164, 384, talk idly. "Blaberyn or speke withowte resoun, blatero," *Prompt. Parv.*

Ble, 20, generally means complexion. "Bryth as ble," shonld probably be "bryth of ble," i. e., bright of complexion. See *Kyng of Tars*, l. 368, "Heo that was so bryht of ble."

Blenke, blink, a wink of the eye in derision.

Blere, 98, dim.

Blyff, 13, "ide be-lyff."

Blyn, 338, cease.

Blythe, 24, 167, gay.

Blome, 65, bloom, blossom.

Blosme, blossom.

Blosme, to blossom.

Bobbyd, 332, struck.

Boyst, 356, box. Fr.

Bonden, bound.

Bondmen, husbandmen.

Bone, boon, prayer, request.

Bone, 28, order.

Boot, 30, *vide* *Bote*.

Boot, 29, bit.

Borys, 319, boars.

Borwe, borrow.

Bot, but.

Bote, 4, 162, salvation, safety, help.

Boure, bower, chamber.

Bord, table, board.

Bow, bough.

Bowne, 264, ready.

Brayde, 231, start. "Within a brayde," is a proverbial expression for rapidity, and occurs in Chaucer's *Romaunt of the Rose*, v. 1336. See also above in the note on the word "atreyd."

Brake, 22, fern. "Filix, ferne or brekans," *Ortus Vocabulorum*. "Brake herbe or ferne, filix," *Prompt. Parv.*

Brast, burst.

Bredys, 270, breads.

Breganders, brigandiers.

Breke, break.

Brennyng, burning.

Brent, burnt.

Brere, 355, briar. "Bowndyn in brere" alludes of course to the crown of thorns.

Brethellys, 308, wretches, worthless people of either sex.

- Brybour, 183, beggar.
 Brydde, bird.
 Brynys, 162, streams.
 Bryst, breast.
 Bronde, 52, brand.
 Brothel, 237, *vide* brethellys.
 Buske, 158, go.
 But, without. "By" and "with" are often synonymous with this preposition.
 But, except, unless.
 Buxum, 22, 52, obedient, courteous.
 Cadace, 241, Cadiz.
 Cadens, 189, cadence.
 Caisar, *vide* Kayser.
 Calabere, 242, cloth of Calabria.
 Calde, called.
 Cammaka, 163, a kind of cloth. See Spelmani Glossarium, pp. 88, 97. In the time of Edward III. they made the church vestments of this material.
 Careyn, 48, carrion.
 Carys, 218, cares.
 Carnalle, 194, earthly.
 Carpynge, 166, talking, speech, narration.
 Cast, 129, plan.
 Caton, 189, the Disticha Catonis, a book greatly read in the middle ages.
 Cessacion, 107, ceasing.
 Ceteceyn, citizen.
 Chaffare, 266, barter, generally used as a substantive, meaning "merchandise."
 Chalys, 276, chalice.
 Chare, 325, 359, frighten, scare.
 Charle, 139, churl, slave, villain.
 Chase, 23, enchase.
 Chawmere, 115, chamber.
 Chaylbone, 37, cheek bone. Prompt. Parv. Mandibula, i. e., maxilla.
 Cheke, 306, check.
 Cheselys, 56, gravel, sand. Wycliffe uses the word "gravel" for "sand," in Gen. xx. "Chysel or gravel," Prompt. Parv.
 Cheve, 160, succeed.
 Cheverelle, 241, kid leather, leather made of goat's skin. "Cheverell leather, cheverotin," Palsgrave. "Cuir chevreul," Cotgrave. "Cheverelle ledare," Prompt. Parv. Used by Shakespeare, Twelfth Night, act iii.
 ac. 1, and frequently in an allegorical sense.
 Cbeverauns, 242, provision. Explained in the Promptorium Parvulorum by the word "providentia," i. e., studium.
 Cbevetyn, chieftain.
 Chyse, 180, choice.
 Claryfieth, 103, lighteneth.
 Clenche, 385, cling together.
 Clepyd, 113, called.
 Clergye, 193, erudition.
 Clyne, 114, incline.
 Clowdys, 402, clods.
 Cloate, 98, 139, knock.
 Cloate, 218, a term of reproach, *vide* Byche.
 Comeryd, cumbered.
 Compervcion, comparison.
 Conceyte, 70, conception.
 Conseyl, counsel.
 Conserve, 70, preserve.
 Contrye, country.
 Cordewan, 241, Cordovan, a Spanish leather, so called from Corduba. "His shoon of Cordewane," Sire Thopas. Shoes made of this leather were articles of luxury.
 Cors, 342, corpse.
 Cost, coast, region.
 Costyous, 241, costly.
 Cote, 96, cot, cottage.
 Countyrfe, 241, contrive.
 Coverte, 140, covering.
 Covuawnt, 299, covenant.
 Cowdel, 139, caudle.
 Cownce, 313, counsel.
 Cowthe, 103, kind.
 Craftys, 180.
 Cresejyn, 241, crimson.
 Cressetys, 270, 283, cressets. "Cribulum, a lanterne or a cresset," MS. Harl. 1000. An open lamp, exhibited on a beacon, carried upon a pole, or otherwise suspended. "Falon, a cressit light (such as they use in play-houses) made of ropes wreathed, pitched, and put into small and open eages of iron"—Cotgrave.
 Croste, 36, yard.
 Crook, 209, *vide* Kyng Alysaunder, 6193.
 Cunnyng, 2, knowledge.
 Curyng, covering. "Curyne or hyllynge," Prompt. Parv. *Vide* Hylle.

Cursyd, accursed.
 Curteys, 161, courteous.
 Cus, 88, kiss.

Dalyawnce, 135, 369.
 Damisele, damsel.
 Dawe, 291, 294, down.
 Dawe, 298, dawn.
 Dawucyn, 319, dance.
 Dede, dead.
 Defawth, fault.
 Defendyd, 322, offended.
 Delacion, delay.
 Dele, part.
 Deliberacion, 130, consideration.
 "Good deliberacion" here means
 "kind consideration."
 Delve, 32, dig.
 Delvyng, 32, digging.
 Delyre, 204, delay.
 Delyte, delight.
 Dem, 250, condemn.
 Demyd, 29, judged, condemned.
 Dempt, damned.
 Dene, den.
 Dentys, blows, strokes.
 Dere, dear.
 Dere, 61, 63, injure.
 Derrere, dearer.
 Dette, due.
 Deve, 166, deafen.
 Develys, devils.
 Devyd, 348, deafened.
 Devys, device.
 Devoyde, 243, absent.
 Dew, due.
 Dyght, 94, prepared.
 Dymysellys, 100, damsels.
 Dyng, 31, strike down.
 Dyngne, 164, worthy.
 Dyntys, blows, strokes.
 Diplois, 217. See notes, p. 414. "Lynnge of clothe, deploys-dys,"
 Prompt. Parv. "Surtout double,"
 Gall. *Vide* Ducange, in voc.
 Dyrthe; 186, dearth.
 Dyscres, decrease.
 Dyscryve, 190, descry.
 Dispite, 2, contempt.
 Dysprave, 285, 350, disprove.
 Dynspice, despise.
 Dysteyn, 61, 215, disdain.
 Dyswary, 383, doubt.
 Dyth, 18, prepare, make ready.
 Do, don. The various uses of this
 verb in English and Scotch, in an

auxiliary, active, and passive sense,
 have been pointed out by Tyrwhitt,
 in his Essay on the Versification of
 Chaucer. See also Sir Fred. Madden's Glossaries to *Havelok*, and
William and the Werwolf.
 Doctrynal, 189, a popular book of the
 middle ages.
 Doyl, 47, dole, sorrow.
 Dolsoly, 35, sorrowfully.
 Dolowre, grief.
 Dome, 349, judgement.
 Domys, 189, judgments, opinions.
 "Dome, judicium," Prompt. Parv.
 Domnesse, dumbness.
 Donjoone, 21, dungeon.
 Doungenys, 308, dungeons.
 Douteres, daughters.
 Dowcet, 24, dulcet, sweet.
 Dowe, dove.
 Dowse, 90, *vide* Dowcet.
 Dowte, 5, 10, fear.
 Dowtere, daughter.
 Dowty, 163, mighty.
 Dowtynes, 161, mightyness.
 Dreynt, 43, drowned.
 Drepe, 170, drop. I believe this to
 be the right interpretation, although
 it may possibly be a singular in-
 stance of the primitive meaning of
 the verb "drepe," which frequently
 occurs in early English writers,
 meaning "to kill." If the writer
 of this passage means to say that
 the three kings were drowned in
 oblivion, it would almost realize
 Lye's interpretation of the Saxon
 "dresse," which he explains by
 "lethi causa." In Cædmon we read
 "on gemynd-drepend" applied to
 Noah in his drunkenness. See
 Thorpe's edition, p. 94.
 Dresse, 217, prepare.
 Drewe, 36, 405, love, friendship.
 Drowe, 239, drew.
 Dulfulle, 228, doleful.
 Dwelle, 3, dwell, give attention. So
 in the Sevyn Sages, 1,
 "Lordynges that here likes to dwell,
 Leves yowr speche and heres this
 spell."
 Dwere, doubt.
 Echone, each one.
 Edyfy, 252, 256, edify.
 Efne, 278, heaven.

Este, again.	Fele, many, often.
Byd, 325, heed.	Fele, very.
Eyen, eyn, eyne, eyes.	Felle, 188, skin.
Kylsum, 93, wholesome, sound.	Felle, fierce.
Eyte, 129, eight.	Felle, 65, overcome.
Eyted, 83, eighth.	Feilere, 159, destroyer.
Eyzil, 325, vinegar.	Fenaunce, 223, end.
Empere, 201, emperor.	Feud, fiend.
Enchesoune, <i>vide incension.</i>	Feone, 166, 264, fen. "Fenne, lenbina," <i>Prompt. Parv.</i>
Ende, <i>vide Hende.</i>	Fer, far.
Enseus, 162, incense.	Feri, feared.
Euspyre, inspire.	Ferde, 117, fared.
Erbys, herbs.	Fere, 91, companion.
Erdon, 282, errand.	Fere, fire.
Erst, 105, else.	Fere, fear.
Ertheleche, earthly.	Fere, far.
Earthepwave, 331, earthquake.	Ferforthe, 126, henceforth.
Everyche, every.	Feryng, fearing.
Everychone, every one.	Ferly, 17, wonderful.
Evy, heavy.	Feste, feast.
Exys, 270, axes.	Fett, fetch.
Fed, 24, fed.	Fygwyth, figureth.
Fader, father.	Fylt, 112, filled.
Fay, faith, truth.	Fise, 385.
Fayer, fair.	Fyth, fight.
Fayn, glad, joyful	Fytt, 186, a division or part in music.
Falsage, 39, a mistake in the MS. for "falsage."	See Percy's Reliques, Tyrwhitt's Chaucer, gloss. in voc. fit., Sir F. Madden's gloss. to Sir Gawayne, in voc., and the old ballad of King Estmere.
Fals, false.	Flem, 280, banish. <i>Vide Chaucer's Manciple's Tale,</i> "and appetit fle- meth discretion."
Falsed, 10, baffled.	Flyth, flight.
Fame, 139, defame.	Flom, river.
Famyt, 105, famished	Florens, 167, florins, francs. Ancient French coins.
Fare, 162, go. This word is very com- mon in early English.	Floure, flower.
Faryn, 89, fare.	Flowe, 3, flowed.
Faryn, 163, gone.	Foyson, 66, 89, abundance.
Fawe, 293, glad. <i>Vide fayn.</i> The same form of the word occurs in Kyng of Tars, 1058.	Folys, fools.
Fawte, fault.	Folwe, follow.
Fawth, want.	Folwyth, followeth.
Fe, 183, money. Tyrwhitt says that this word is sometimes used to sig- nify inheritable possessions, in con- tradistinction to money or move- ables. See Lydgate's Minor Po- ems, p. 117.	Fomen, 56, foes.
Feeble, feeble.	Fon, 12, foes.
Feeftly, 135, fitly, properly.	Fond, 25, try.
Fey, faith.	Fonge, 41, 243, undertake.
Feynnesse, feebleness.	Fonnyng, 304, temptation.
Feythful, 375, believing.	Fonnys, 367, foolish.
Feythunesse, 44, feebleness.	Food, 149, offspring.
Felacheþ, fellowship.	Fop, 295, fool. "Foppe, folet, fatuel- lus, stolidus, follus," <i>Prompt. Parv.</i>
Felawes, fellows, companions.	For, notwithstanding.
	Fordere, 240, further.

- Fordone, ruined, destroyed.
 For-sare, 47, perish.
 Forgeten, forgot.
 Forlorn, 7, utterly lost.
 Former, 159, creator.
For-than, 64, therefore.
 For-thy, 120, therefore, on this account.
 Foulyug, 306, wretch.
 Frayth, 15, affrayeth, caused fear to.
Fre, 3, 8, noble.
 Freke, 30, fellow. This word generally occurs in a bad sense.
 Frelnes, 108, frailty.
 Frenchep, friendship.
 Fryth, 264, an inclosed wood. See Sir F. Madden's gloss. to Sir Gawayne, in voc.
 Fryhthis, 167, 183, possessions, as distinguished from money.
 Fro, from.
 Froyasyon, fruition.
 Fulliyya, 125, 127, filled full.
 Fullyche, fully.
- Gadere, gather.
 Game, 133, sport.
 Gao, began
Gate, 51, way.
 Gatys, 346, ways.
 Geawant, 15, giant.
 Gebeltys, 290, gibbets.
 Gendyr, 61, engender.
 Gent, 135, gentle.
 Gerlys, 181, children (of either sex).
 Knave gerlys, male children.
Gerthe, 186, girth.
 Gesyne, 150, parturition, childbirth.
 " Gesyne, a lying in childbed, a lying in," Cotgrave.
Geste, guest.
 Gett, gotten.
 Gyde, guide.
 Gyldyn, golden.
 Gyque, 44, trap.
 Gynne, begin.
 Gyuning, beginning.
 Gyse, 118, fashion.
 Glade, 168, fine.
 Glathe, 171, welcome.
 Glete, 165.
 Glevys, 270, glaves, swords.
 Glose, 9, gloss.
 Godys, 34, goods.
 Gomys, 384, gums.
 Gouge, 345, little house.
- Gost, spirit.
Goveruawn, 135, conduct.
 Gowys, 179, ride Golkys.
 Graine, 2, 27, anger.
 Gramercy, 56, thanks.
 Grave, 227, buried.
 Gre, great.
Grede, 181, cry.
 Grees, 82, 85, steps. " Siste gradum, abile thor at grees," Reliquiae Antiquae, vol. i. p. 6.
 Gref, grief.
 Gres, grass.
Gyrle, 230, angry.
 Grym, 69, cruel. " Gryme, gryl, and horrible, horridus," Prompt. Parv.
 " He loked grymly or angerly," Hormannus Vulgaria.
Grycysme, 189, an educational book of the time
 Gryse, ride agrype.
Grythe, 7, peace. Perhaps it ought to be spelt gyrthe, which would compete the thyme, and yet it occurs similarly in the Townley Mysteries, p. 140.
 Gronyn, 96, groan.
Groundyd, 1, foundation.
 Grugge, 228, grumble. See " The Voyage and Travale of Sir John Maundevile," ed. 1839, p. 57.
 " Grucchyd, murmuratus," Prompt. Parv.
Grw, 179, Greek.
 Gun, 11, begun.
- Ha, 163, hedge.
 Halle, 303, all.
 Hals, 342, neck.
 Halse, 323, embrace. From the Saxon hala, i. e., the neck, but used generally.
 Halwe, 61, hallow, sanctify.
Happye, 182, fortunes.
 Haras, 147, a stud of horses. " A hous of haras" merely means a " stable." The following definition of this word is given in a poem of the reign of Edward II., MS. Tri. Coll. Cantab. B. 14, 40:—" Haras seyth man of coltya."
 Hardaunt, 15, courageous.
 Harlot, 217. This word is applied to either sex. " Scurra, a harlotte," Reliquiae Antiquae, vol. i. p. 7.

- Harpe, 181.
 Harwere, 160, harrower.
 Hastow, hast thou.
 Hat, 13, hast.
 Hatede, hated.
 Hede, hide.
 Hedyr, hither.
 Hefly, 255, heavenly.
 Hesne, heaven.
 Heyde, hide.
 Heylyght, 139, aileth.
 Heyn, 237, heaven.
 Heyn, 179.
 Hele, health.
 Helme, helmet. "Galea, a helme," Reliquiae Antiquae, vol. i. p. 7.
 Helmes, alms.
 Hem, 30, home.
 Hem, them.
 Hende, 5, 174, fair.
 Hendyng, ending.
 Hendyr, 89, more gentle.
 Hens, hence.
 Hent, 12, 94, taken, take.
 Herborwe, 147, habitation, lodging.
 Used by Chaucer. See Cant. Tales, ed. Tyrwhitt, glos. in voc.
 Herdys, 159, shepherds.
 Here, their.
 Here, 6, hear.
 Here, her.
 Here, 226, hair.
 Hest, 17, command.
 Hete, 185, hit.
 Hevy, sorrowful.
 Hevily, sad.
 Hevyn, heaven.
 Hey, high.
 Hy, hue.
 Hy, high.
 Hyzer, higher.
 Hyght, 6, be called.
 Hylle, 38, 253, cover, coueal. A
Somersetshire word.
 Hylte, 401, concealed.
 Hoberd, 179, 325, a satirical term. It
is used also in the curious old poem
on the Man in the Moon, printed in
my Introduction to Shakespeare's
Mids. Night's Dream, p. 54.
 Hol, 284, whole.
 Hoo, who.
 Hool, whole.
 Host, 282.
 Howe, 99, ought.
 Howyth, 97, ought.
- Howlott, 179, owl. See Hunter's
Hallamshire Glossary, p. 52.
 Howte, 182, howl.
 Howtyo, 179, hoot.
- I or Y, at the beginning of a word,
represents the Saxon prepositive
"ge," and, when it occurs, is most
frequently prefixed to the participle
past. See Sir F. Madden's Gloss.
to Wilham and the Werwolf.
 I-crake, 342, probably a mistake in the
manuscript for "to crake," which
will make better sense.
 I-fownde, 158, 179, found.
 I-knowe, 141, known.
 Iubasset, 77, embassay.
 Inchesone, 116, cause. "Enchesone
or cause," Prompt. Parv.
 Indute, 204, clothed, indued (indutus,
Lat.)
 I-now, 383, enough.
 Importable, 291, unbearable.
 Intille, into.
 I-prest, 384, pressed. Perhaps this is
an error in the manuscript for "and
prest."
 I-wys, truly, certainly. The Saxon
adjective gewis, used adverbially.
Sir Frederick Madden "doubts whether
it was not regarded as a pro-
noun and verb by the writers of the
fifteenth century." V. Gloss. to Sir
Gawayne, in voc.
- Jape, jest. Sometimes, as at p. 118,
used in an obscene sense. "Mok-
kyn, or japyn, or tryfelyn, ludifico,"
Prompt. Parv.
 Jebet, gibbet.
- Jematrie, 189, geometry. A curious
document, which affords a very good
illustration of geometry in England
at this period, is printed in Rara
Mathematica, p. 56-71.
- Jentylle, gentle, of noble birth, or
breeding
 Juré, Jewry.
 Jurediceyon, 302, jurisdiction.
- Kage, 162, 166, cage, stall.
 Kayser, 183, emperor.
 Kende, kind.
 Kendely, 34, natural.
 Kerchere, 54, kerchief.
 Kerchy, 318, kerchief.

- Kydd, 49, known.
 Kyknytes, 180, knights.
 Kynrede, kindred.
 Kyrke, 178, church.
Kyrtyl, 163, 310. "Kyrtyl, tunica,"
 Prompt. Parv. See Gifford's Jon-
 son, vol. ii. p. 260.
 Kyth, 159, native country.
 Kythe, 180, make known.
 Knad, 384, knife.
 Knaggyd, 384, hanged.
 Knave, 151, servant.
 Knelende, 74, kneeling.
 Knyt, 19, joined.
 Knytes, knights.
 Knop, 245, knob.
 Know, 169, acknowledge.
 Knowlage, 123, acknowledge.
 Kold, 168, slain.
 Kok, cock.
 Kow, 299, cow.
 Krepe, creep.
 Kure, 54, cover.
 Kusse, 78, kiss.
 Kutte, 218, cut.
- Lacche, 29, catch, take.
 Lay, 161, law.
 Lake, 387, den.
 Langage, language. Hence, 40, dis-
 pute.
 Lappyd, 125, were enfolded. "Lap-
 pyd or whappyn in clothys, invol-
 vo; lappyn as howndys, lambo,"
 Prompt. Parv.
 Las, 29, lace.
 Lave, 98, washed.
 Leche, physician.
 Ledys, 183, people.
 Lef, leave.
 Less, 267, well.
 Leyser, 321, leisurely.
 Lende, 169, tarry. See Sir F. Mad-
 den's Glos. to Sir Gawayne, in voc.
 Lemyalle, lineal.
 Lent, 190, given.
 Lere, learn.
 Lernyst, 103, teachest.
 Les, falsehood
 Lesyng, lying.
 Lesse, 223, be lessened.
 Lest, 333, list, desire.
 Lest, glit, lasteth.
 Lestyng, lasting.
 Lete, 25, lose.
 Lett, 121, 369, hinder.
 Lettyng, 5, 33, hindrance.
 Leve, 31, dear.
 Levyn, 156, sky.
 Levyng, living.
 Levyr, 120, rather.
 Levys, leaves.
 Lyberary, 88, bible.
 Lycorys, 22, liquorice.
 Lyff, life.
 Lyme, 170, limb.
 Lymyd, 63, ensnared, caught as with
 bird-lime. Chaucer, Cant. Tales,
 6516, uses the word in the same
 manner.
 Lympe, lump.
 Lynage, lineage.
 Lyne, lie.
 Lyuyacion, 189, measuring.
 Lyate, 154, listen.
 Lyste, 171, pleasure.
 Lythe, 166, lies.
 Lofflyere, 161, more lovely.
 Lofsumere, 161, more worthy.
 Logge, 29, lodge.
 Logyd, 11, lodged.
 Lokyn, 19, 29, &c., locked.
 Lombe, lamb.
 Longe, belong.
 Lore, 37, doctrine.
 Lorn, 55, destroyed.
 Losel, 37, wretch. The word occurs
 as late as the year 1627 in the old
 play of Apollo Shroving, p. 80, and
 once in Shakespeare, Winter's Tale,
 act ii. sc. 3.
 Loth, loath.
 Lothfolest, 75, most loathsome.
 Loveday, 111. A day appointed for
 the amicable arrangement of dif-
 ferances. See Tyrwhitt's Notes to
 Chaucer, v. 260. "Loveday, dies
 sequestra," Prompt. Parv.
 Lovely, 1, good people. The latter
 word is understood.
 Lovelyst, 183, most dear, precious.
 Loverd, lord.
 Lowb, 24, sinless.
 Lowlyte, 355, loyalty.
 Lowte, 59, 206, bow, bow down.
 Lowth, 137, 166, obey, worship.
 Lullyd, 182, lolled.
 Lullynge, 182, lolling.
 Lurdeyn, 45, clown. Generally used
 as an expression of contempt, as at
 p. 184.
 Lusty, 74, pleasant.

Maculacion , 138, spot, stain, Lat.	Morwy , morning.
Mahownde , Mahomet. <i>Vide Ducange</i> , in <i>voc</i>	Mot , must.
Mayn , might, strength.	Mot-halle , 298, court, judgement-hall. "Moote halle, praetorium," <i>Prompt. Parv.</i>
Maystryes , 211, skill.	Mowe , 325, mouth.
Make , mate, companion.	Mullynge , 160, pretty boy.
Males , 106, evils.	Muste , 382, new wine. See <i>Wickliffe</i> , <i>Acts ii. 13</i> , ap. <i>Collier's Hist. Dram. Poet.</i> vol. ii. p. 221.
Manace , 41, danger.	
Manas , 21, ride manace.	
Mansclawth , 312, manslaughter.	
Maryn , 99, marry.	
Marryn , 163, hurt.	
Masangere , messenger.	
Matere , matter.	
Matere , 383, womb.	
Mawndé , 11, 259, Maunday.	
May , maid.	
Mede , 55, 352, merit, reward.	Nale , 61, ale-house. See <i>Tyrwhitt's Gloss. to Cant. Tales</i> , in <i>voc</i> . This author supposes "at the nale," in the few passages in which it is found, to be a corruption which has arisen from the mispronunciation and consequent miswriting of atte nale for atte ale.
Medys , 183, rewards, merits.	
Medyl-erth , 30, world.	Negremauncye , 189, necromancy. This does not exactly imply the modern term "He is all sette to nygrymancy and conjuryuge, addic-tus est mathematice," <i>Hermann Vulgaris</i> .
Meef , 243, move.	
Mekyl , much.	
Melle , 21, mix, join.	Neyhand , 172, approach, nigh at hand.
Meode , mind.	Nempe , 53, name.
Mendys , 240, remembrances.	Nesche , 32, tender.
Meny , 270, company, followers. "Meny of howsholde, familia," <i>Prompt. Parv.</i> This word, says Sir F. Madden, is to be found in every English writer from the time of <i>Layamon</i> to Shakespeare.	Nevene , 173, name.
Menyht , meaneth.	Ny , nigh.
Mere , 171, 355, place, boundary. "Meer-marke betwene ij. londys, meta," <i>Prompt. Parv.</i>	Nome , 96, taken.
Meryer , merrier	Norche , 208, nourish.
Merthis , mirths.	Norebych , nourisheth.
Merveylid , marvelled.	Noth , nought.
Mete , 101, measure.	Nowthty , naughty.
Methe , 157, mouth.	Num , 158, took. See <i>Nome</i> .
Myre , 169, myrrh.	
Myrkenes , 230, darkness. "Myrkenesse, or derkenesse, tenebrositas," <i>Prompt. Parv.</i>	O , one.
Myschevyd , 107, wicked.	Oblocucyon , 70, interruption, Lat.
Mysse , 43, wrong.	Oyn , 14, eyes.
Myth , might.	Olyff , 196, in life, alive.
Mokador , 190, a bib. "Baverette, a bib, mocket, or mocketer, to put before the bosome of a (slavering) child," <i>Cotgrave</i> .	On , in, as "on sondyr," 45, and other places.
Molde , earth.	Onbokylle , 200, unbuckle.
Mone , moon.	Onethys , 147, &c., scarcely, with difficulty.
Moote , 4, contention.	Onhangyd , 305, unhunged.
Morny , 104, mourning.	Ony , 103, honey.
Mornyng , mourning.	Onys , once.

cer's Canterbury Tales, ed. Tyrwhitt, v. 3724, and notes.
 Ortografye, 189, orthography.
 Ostage, 147, hostage, lodging.
 Over, 385, too.
 Overest, 307, uppermost.
 Over-thowyht, 74, overthrows.
 Ovyr-lede, 262, over-reach, overbear.
 "Do not the people oppresse, nor overlede," Lydgate's translation of Boccace, v. 104.
 Ovysen, oversee.
 Ovyth, 52, behoveth.
 Owe, 28, own.
 Owyn, own.
 Owtrage, 62, outrageous.
 Oyn, eyn, eyes.
 Pace, 14, 120, pass.
 Pad, 164, toad.
 Padde, 185, *vide* pad.
 Paddok, 164, a large toad. A distinction is here drawn between the "paddok" and the "pad," the meaning of which is obvious. "Vana, paddoke," Reliquæ Antiquæ, vol. i. p. 8.
 Paphawkes, 179, parrots. I give this interpretation on the conjecture of a gentleman well skilled in the language, but I cannot find any authority for it.
 Parayl, 246, 269, apparel.
 Par-dé, 122, by God! verily. A common French oath.
 Paramowre, love. See Reliquæ Antiquæ, vol. i. p. 27.
 Parfyte, 115, perfect.
 Parochoners, 71, parishioners.
 Partabyl, 275, partaker.
 Pay, 49, pleasure.
 Pawsacion, 89, pause.
 Peir, pair.
 Peys, 236, weight.
 Pelle, 167, fur. "Wurth pelle" is a tautology.
 Pellys, 246, furs. The notice in this place of "pellys after the old gyse" is curious.
 Perchyn, 238, pierce.
 Perdure, 254, endure.
 Pere, equal.
 Pere, 131, appear.
 Pertly, 1, openly, promptly.
 Peté, pity.
 Pete, 29, 165, query to pitch or throw.

Peusawns, 261, power.
 Phasmacion, 191, formation.
 Pyan, 22, "Pyony herbe, ponia," Prompt. Parv. "Ponia, pentorobinam, piogné," MS. Sloan. 2478, fol 210.
 Pychyn, 179, pick.
 Pygth, *vide* Pyth.
 Pylle, 297, rob. "Pyll, or make bare," Palsgrave.
 Pillid, 384, bald. So Chaucer, Canterbury Tales, v. 3933, says "As pilled as an ape was his skull."
 Pyne, 151, pain.
 Pynne, 28, pine.
 Pyth, 2, 6, pight, arrayed, fixed.
 Pleand, 70, playing.
 Pleyn, 14, playing.
 Pleyn place, 14, playing place, theatre. "Pleyng place, diludium," Prompt. Parv.
 Pleyn, plain.
 Plesawns, pleasing.
 Plesyng, 73, pleasure.
 Plete, 185, plead.
 Plyth, 2, plight, pledge.
 Popetys, 179, puppets.
 Portature, 34, likeness.
 Possede, 56, possess.
 Pousté, power.
 Prate, talk.
 Pray, 216, prey.
 Prendyd, 185, pricked.
 Prent, 18, 60, imprint.
 Prese, 1, crowd, throng.
 Presonde, 312, confined.
 Prest, 13, ready.
 Pretende, 82, put forward.
 Preyn, 320, pray.
 Prevyn, 179, prove.
 Pryk, sting.
 Prynspal, 377, priucipal.
 Prise, 41, price, value.
 Promyssyon, promise.
 Prophete, 261, profit.
 Prow, 119, 333, profit
 Prune, 164, cut.
 Punchyth, 75, punish.
 Purpure, purple.
 Purveyd, 123, provided.
 Qwalle, 67, whale.
 Qwarre, qwerre, 202, 225, 372, good spirits, joy. Sometimes, as at p. 372, used as an adjective
 Qwed, 15, wicked.

- Qwedyr, 122, shiver.
 Qweke, quake.
 Qwelle, 13, destroy.
 Qwelp, 51, whelp.
 Qwen, 80, queen.
 Qweme, 109, please.
 Qwerte, *vide* Qwarfe.
 Qwethe, bequeath.
 Qwyght, 44, reward, pay off.
 Qwyl, while.
 Qwyppa, 315, whips.
 Qwyte, 22, white.
 Qwyte, 18, requisite.

 Race, 136, break.
 Raftys, 180, rafts.
 Rake, 183, rack (?) This word is here dragged in to preserve the alliteration, a practice very common with the writer of these mysteries.
 Rakyl, 24, rash.
 Rakynge, 180, violent. "Rasco, rakin," *Ortus Vocabulorum*.
 Rape, 179, 231, haste.
 Reast, 124, rest.
 Rebate, 76, abate.
 Rebawdys, 183, ribalds.
 Recke, 182, care. *I ne recke, i. e., I don't care*
 Reclyne, 141, return.
 Recorde, witness.
 Recure, 93, recover, obtain.
 Rede, counsel.
 Redrute, 254.
 Regne, 161, kingdom.
 Reynenge, reignung.
 Reynes, 241, 273.
 Relieves, 89, remnants.
 Rem, 156, realm.
 Rennyn, 16, ran.
 Renogat, 384, renegade
 Repref, reproof.
 Resche, 170, rush.
 Restyth, remaineth.
 Reve, 175, bereave.
 Revyse, revive.
 Rewe, 11, row.
 Rewly, 8, rueful.
 Rewlyd, ruled.
 Ryal, 161, royal.
 Ryallé, 161, royalty.
 Ryff, 4, 6, 7, 13, speedily. *Vade Ihre*, and Sir F. Madden's gloss. to William and the Werwolf, in *voc.*
 Rynggyng, 308, noisy.

 Rys, 22, twig, bough. See Lydgate's Minor Poems, pp. 105, 269.
 Ryte, right.
 Ryth, right.
 Rythful, 13, righteous.
 Roberych, 277, rubric. This of course refers to the directions given immediately previously.
 Rochand, 308, ruler.
 Roache, 32, rush.
 Rote, root.
 Rought, 183, ront.
 Rowel, 179, point of a spur. "Rowel of a spere, stimulus," *Prompt. Parv.*
 Rowncys, 180, steeds.
 Rowte, 40, assembly.
 Rowth, 177, suffer.
 Ruly, 14, 67, *vide* Rewly.
 Rustynes, 47, long continuance.

 Sadelys, 353, saddles.
 Sadly, 145, gravely.
 Saff, save.
 Say, 356, saw.
 Saylle, 45, assail.
 Same, 22, together.
 Savyn, save.
 Suwe, 301, 352, speech, discourse. It is employed by more recent writers in the sense of a proverb.
 Sawys, 88, sights.
 Sawtere, Psalter.
 Schadu, shadow.
 Schafftys, 180, shafts.
 Schape, 141, escape.
 Schapman, 268, merchant.
 Scharlys, 181, *vide* Cherlys.
 Scharpe, sharp
 Schelchowthys, 180, wonders.
 Schep, 148.
 Schep, sheep.
 Schet, shut.
 Schon, 59, shoes.
 Schoude, 342, destruction, ruin.
 Schryve, 86, confess.
 Schrowde, 28, shroud.
 Sclawndryd, slandered.
 Scle, 52, slay.
 Sclepyr, 100, slippery.
 Scleppe, sleep.
 Sclow, slew.
 Scowte, 136, 217, 218, 219, scout. A term of reproach and contempt.
 Se, 20, throe.
 Se, 3, 57, sea.

Sefne, seven.	Sle, <i>vide</i> sole.
Selut, seventh.	Sleytys, 211, sleights, deceits. " Sleythe, astucia," Prompt. Parv.
Seyd, said.	Smertly, 51, quickly.
Seyd, 133, seed.	Smyght, smite.
Selyrly, securely.	Smyth, 269, deliver. " Smyth up" would here be equivalent to " pay up."
Sel, 284, 295, time. " Seel, tyme, tempus," Prompt. Parv.	Smytyht, 81, smiteth, pierceth.
Semely, comely.	Suelle, 121, quickly, suddenly.
Semlant, 163, similar.	Socowre, succour
Sene, 4, see.	Socurraunce, 220, salvation.
Senstere, 385, sempiter.	Soferauns, sufferance.
Senues, 319, snoews.	Sokyn, 28, sucked.
Serge, 292, search.	Solas, 87, solace.
Seryattly, 273, separately, one by one, in order.	Somowne, summon.
Serteyn, certain.	Sond, 95, messenger.
Sertya, 91, &c., certainly.	Sonde, 32, 52, provideuce.
Se, cease.	Sonde, 42, sond, i. e., earth.
Sesare, Cæsar.	Sondys, 170, messengers.
Sese, 1, seeth.	Sone, soon.
Sesyd, 121, received.	Sone, son.
Sett, 242, abide.	Sorwatorie, 333, place of sorrow.
Sew, 15, 244, follow.	Sorwe, sorrow.
Sewyng, following.	Soserye, 304, sorcery.
Sewre, sure.	Sote, sweet.
Sewte, 193, suit.	Sothe, truth.
Shende, 19, 38, &c., ruin, destroy.	Sotilly, 270, shily.
Shen-hipp, 50, 104, ruin.	Sotylté, subtilly.
Shent, 26, ruined.	Sotyl, subtle.
Shert, 310, shift.	Sottys, 163, foolx.
Shynand, 177, shining.	South, sought.
Shyrling, 180.	Sowe, 269, saw.
Shytt, shut.	Sowlyht, 74, soweth.
Sho, 28, shoe.	Sound, sound.
Short, 234, shorten.	Spedful, 93, expedition.
Shray, 180.	Sperd, 66, 309, bolted.
Shreve, 206, curse.	Spylle, 13, destroy.
Shrewyd, 309, cursed.	Sprad, spread.
Sybb, 54, relation.	Dpryll, 68, spirit
Sybbest, 226, nearest in relationship.	Starkly, 124, stoutly.
Syeng, sighing.	Stavya, 271, staves. The old form is still retained in the English version of the gospels.
Signifure, 367, signification.	Sted, 27, moment.
Syndony, 336, cloth.	Stey, 361, rise up.
Synsolest, 75, most sinful.	Stelyn, 179, steal. Stelya awey, i. e. " go away privily," as in our translation of the Bible.
Syse, 13, 233, assises.	Steracle, 208, sight. A poem in the Appendix to Walter Mapes, ed. Wright, p. 297, says of women, " They hem rejoice to see and to be sayne,
Syte, sight.	And to seke sondry pilgremages;
Syth, sight.	
Syllie, since	
Sythe, 249, sayeth.	
Syttenge, 209, seemly, becoming.	
Skaftald, skaffold.	
Skaypst, escapest.	
Skylle, 36, 55, &c., reason.	
Skore, 128, scour.	
Slawe, slain	

- At grete gaderynges to walken upon
the playne,
And at staracles to sitte on high
stages."
- Sterre, star.
- Stevene, noise. A time of performing
any action, previously fixed by mes-
sage, order, or summons. See
Tyrwhitt's Chaucer.
- Sty, 17, mount.
- Styed, 16, mounted.
- Styk, stick.
- Styward, 8, steward.
- Stomele, stumble.
- Stondyng, 190, notwithstanding.
- Stotte, 217, stop.
- Stow, 217, stop.
- Stownde, 14, 36, time.
- Sudary, 358, napkin. "The sudarie
that was on his heed not leid with
the shetis, but by itself wrappid
into a place," Joh. cap. xx. Wick-
liffe's translation.
- Suerd, sword.
- Sumdele, 149, somewhat.
- Supportacion, 130, support.
- Sustentacion, 87, support.
- Suture, 201, suitor.
- Swap, 8, blow.
- Swappyng, 182, striking.
- Swem, 72, sorrow.
- Swemful, 72, sorrowful.
- Swemyng, 81, sorrowing.
- Swetyng, 160, 196, darling.
- Swiche, such.
- Swynk, 30, 36, labour.
- Swythe, 43, imminently.
- Swoone, 321, swoon.
- Swoot, sweat.
- Swowne, 14, swoon.
- Tabbard, 244, coat. "Tabbard, col-
lobium," Prompt. Parv.
- Take, 22, give.
- Talkyn, 69, conversation.
- Tan, taken.
- Tast, 152, try, feel.
- Tee, 33, go, draw towards. Sax.
- Tekyl, 134.
- Teyl, 30, reckon.
- Tene, 7, 9, 18, injury.
- Tent, 93, heed.
- Teryeng, 80, tarrying.
- Testificacion, 69, testimony.
- Tharalle, 209, thrall, slave.
- The, thrive. The phrase "so met I
the," meaning "so may I thrive,"
an expression of confidence, is of
very frequent occurrence.
- The, 152, that.
- Thedom, 139, prosperity. So also in
the Sevyn Sages, 587, "That hit
mai have no thedom." See my note
on this line, p. 416.
- Therkenesse, darkness.
- Therlys, 181.
- Thyrknes, darkness.
- Thyryld, 287, pierced.
- Thyrylyng, 17, piercing.
- Tbo, those.
- Tholyd, 183, suffered.
- Thore, there.
- Thorw, through.
- Thralle, 361, space of time. Used
generally as "thrawe."
- Thrawe, 247, thrust.
- Threste, 190, thirst.
- Thretty, thirty.
- Throwys, throes.
- Thrust, 325, thirst.
- Tyde, 1, 50, 201, time.
- Tyl, to.
- Tylle, to.
- Tyth, 18, quickly.
- Tythynges, 3, tithes.
- To, too.
- To-breke, 157, break to pieces.
- Tolle, 180, toll.
- To-pynde, 32, 179, pined away, tor-
mented to death.
- Tormenty, 195, tormenting.
- To-torn, 30, torn to pieces.
- To-tundyr, 45.
- Towaly, 277, towel (bis).
- Trace, 56, trace.
- Tray, 345, betray.
- Trayn, 350, artifice.
- Trey, 7, 18, trouble.
- Trepett, 186, stroke. "Trypet, tri-
pula," Prompt. Parv.
- Tretable, 214, tractable.
- Tretowre, 241, traitor.
- Trone, throne.
- Trowyste, 385, thinkest.
- Turtelys, 72, turtle doves.
- Tway, 373, two.
- Tweyn, two.
- Tweyners, 125, gen. pl. of tweyn, q. v.
- Twynne, 208, twayne.
- Un-eete, 272, eaten.
- Undyrllyng, 30, servant, dependant.

Unhede, 27, 195, unfold, bring to light.	Wenche, a young woman. It is sometimes used in an opprobrious sense.
Unkende, 8, 27, unnatural.	Wende, go.
Unkuowlage, 121, ignorance.	Wene, I, ween, think.
Unqwytt, 308, unrequited, unre- venged.	Wenyth, thinketh.
Unterest, 176, uttermost.	Werche, work.
Unthende, 36,	Werd, world.
Upryth, 293, straight. This word does not here imply a perpendicular position, it being applied indifferently to persons lying as well as standing. See Tyrwhitt's glos. to Chaucer. "Yf thou be wyse, slepe nat bolte upright," Hormanni Vul- garia, fol. 39.	Werdly, worldly.
Vath, 321, a word of exclamation.	Weré, 147, weary.
Veyu, vain.	Werme, worm.
Velony, villany.	Wete, know.
Vengeable, revengeful.	Wethys, ways.
Verament, truly.	Weylle, well.
Verray, true.	Whanhope, 13, despair.
Vervent, fervent.	Whele, wheel.
Vervently, fervently.	Why, 46, cause.
Vesytation, visitation.	Whight, <i>vide</i> wight.
Vest, 114, covered.	Whylys, wiles.
Voydnes, 127, emptiness.	Whyll, whilst.
Vowchesaff, vouchsafe.	Whylsum, 203, doubtful. "Wylsome or dowtefull," Prompt. Parv.
Wace, 284, was.	Whyt, 298, quick. "As whyt as thought," a proverb common at the present day.
Wayle, 257, bewail.	Whoys, whose.
Wayten, 340, watch.	Whonde, 123.
Walkyn, 21, sky. This word is used by Shakespeare and a few later writers.	Whoo, woe.
Wantuste, 225, want of confidence.	Wight, person.
War, 5, aware.	Wyghtly, 161.
Ware, 197, work, business.	Wyk, wicked.
Warly, 334, slyly. "Warely or sly- ly," Prompt. Parv.	Wylys, wiles.
Wast, 31, wasted.	Wynde, 50.
Watt, 294, fellow.	Wyst, known.
Wawys, waves.	With-sett, 212, withstand.
Weche, which.	Wytys, creatures.
Weche, 338, watch.	Woke, 4.
Wede, 28, clothing.	Wolde, 16, dominion.
Wele, 24, wealth.	Wone, dwelling.
Weleaway. Probably the burden of an old song : see The Geste of Kyng Horn, 1499, "He made Rymenild a lay, Ant hue seide Weylaway."	Wood, 3, wide.
Welsom, 31, sorrowful.	Wood, mad.
W'em, 5, blot, blemish.	Wost, knowest.
Wen, wene, 5, doubt.	Woundyn, wound.
	Woundyr, 214, wonderful.
	Wrake, 94, 137, 200, mischief.
	Wrecche, wretch.
	Wreke, 163, 181, revenged.
	Wrokyn, 29, avenged.
	Wrowth, wrought.
	Wundyrfoille, wonderful.
	Wurchepyd, worshipped.
	Wurchepp, 218, good reputation.
	Wurdys, words.
	Xad, 275, shed. See notes, p. 416.
	Xal, shall.

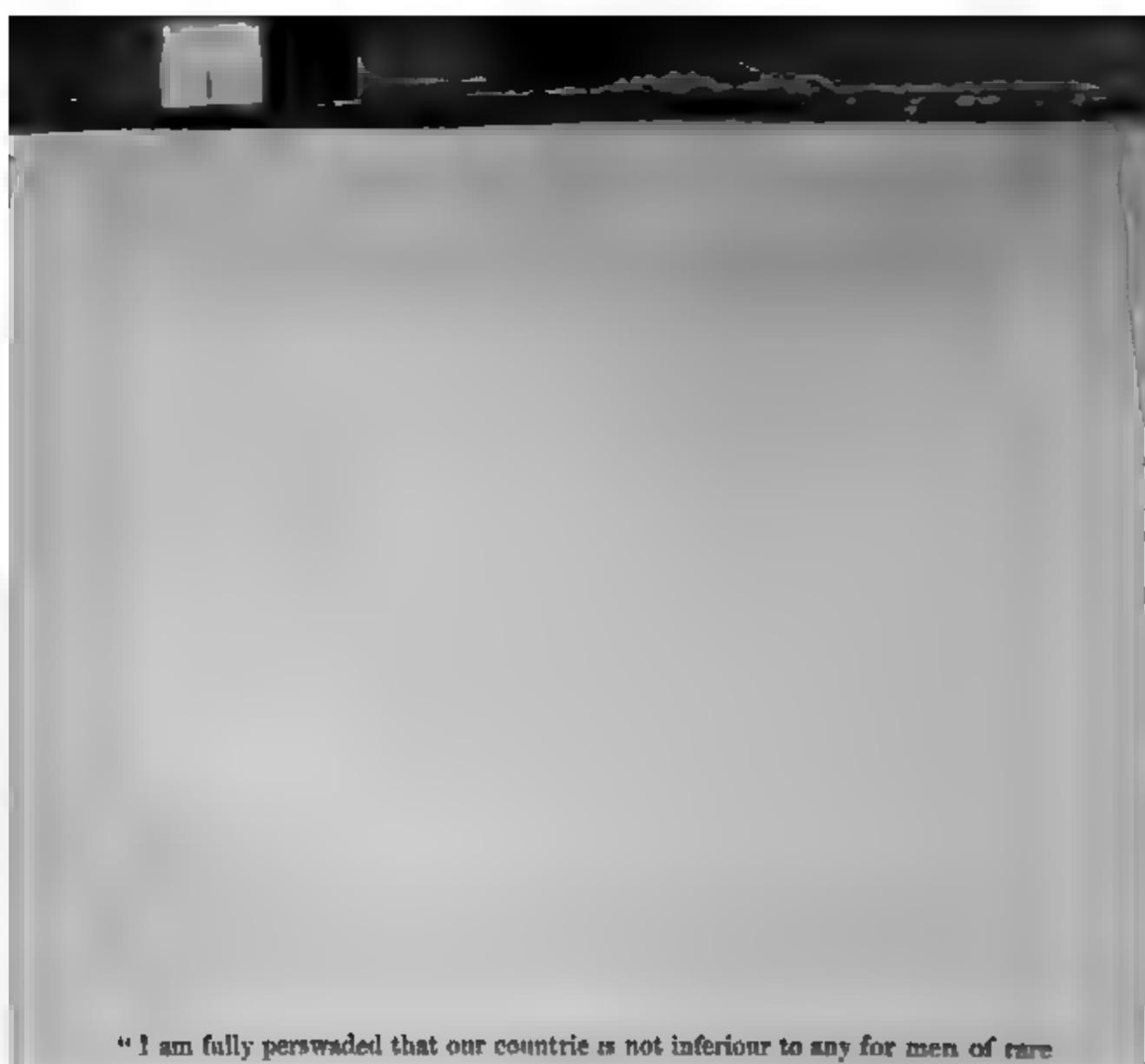
Xulde, shoulde.	terdys, rods, wands.
gatys, gates.	seven, given.
yeomury, i., yeomanry. See Tyr-	seven, even.
whitt's note on v. 101 of the Can-	sevyth, givith.
terbury Tales, for an account of	sitt, yet.
this class of persons.	jonge, youth.

THE END.

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Historical Society of Science.

A

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ILLUSTRATIVE OF THE PROGRESS

OF

SCIENCE IN ENGLAND

FROM THE REIGN OF

QUEEN ELIZABETH TO THAT OF CHARLES THE SECOND.

EDITED BY

JAMES ORCHARD HALLIWELL, Esq., F.R.S.,
F.S.A., F.R.A.S., &c. &c. &c.

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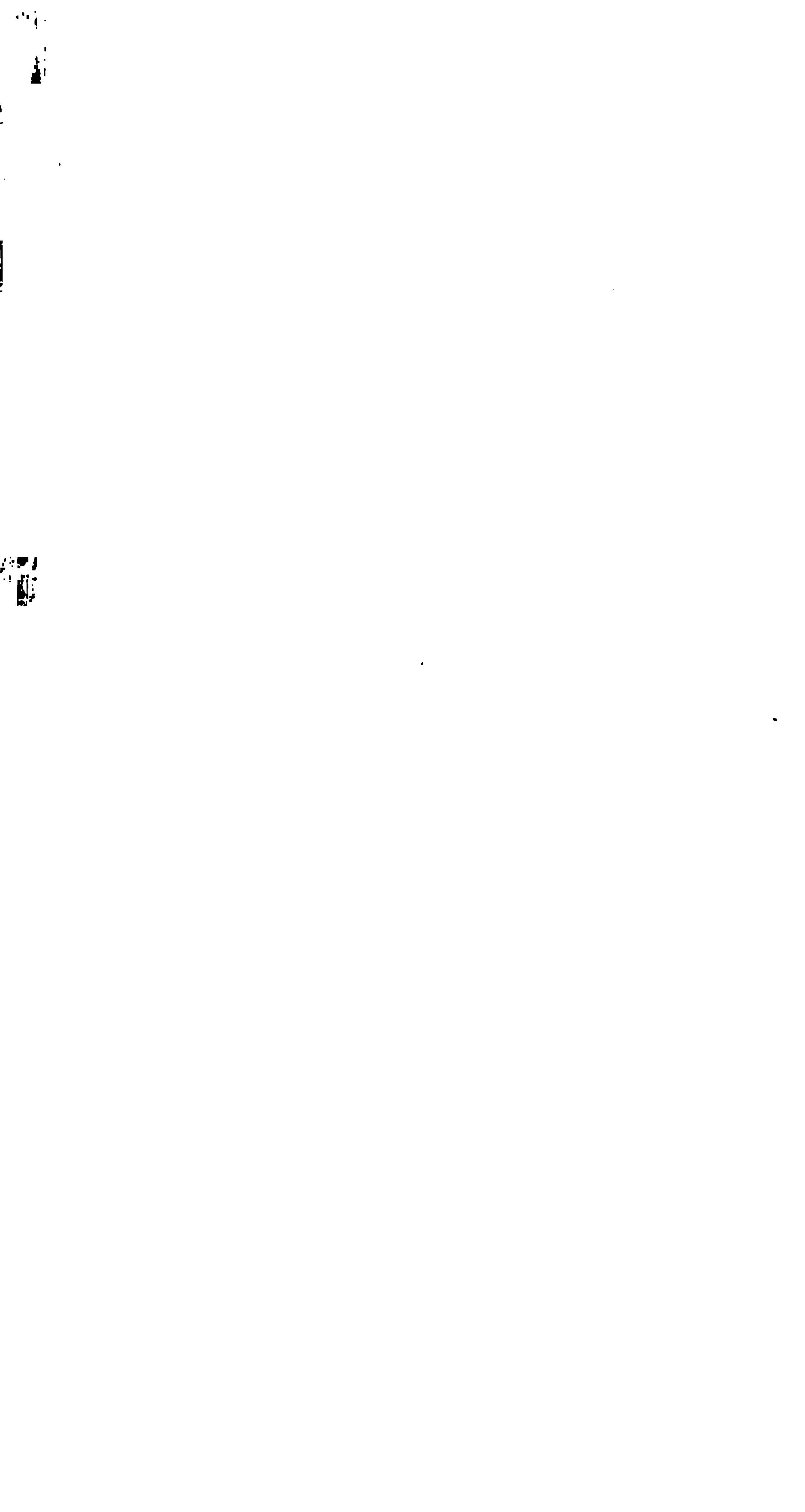
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P R E F A C E.

THE contents of the present volume are so very miscellaneous, that it would be a difficult task to give a satisfactory analysis of them within the limits of a few pages. Perhaps it may be sufficient to state that the Editor has endeavoured to form such a collection of early letters on scientific subjects as would be likely to assist any future author of a critical history of English science, and that from the very limited number of such letters which now remain he has attempted a selection which he thinks will be considered a valuable addition to the few materials of this class already published. The libraries of the British Museum, Sion College, Lambeth, and Oxford have been found to contain documents suitable for this purpose, and the reader will find that the following volume includes letters from all these depositaries.

To the cursory reader any illustration of the progress of science in this country during the reign of Elizabeth will be a novelty; and even those who have paid more particular attention to the subject will, we think, be surprised to find scientific correspondence

of so early a date still preserved. Thanks to the venerable Lord Burghley, a few fragments are still preserved, which, though often individually of no great importance, are very curious illustrations of the state of English science at that period. For instance, the letter of Emery Molineux to Lord Burghley, printed at p. 37, is in itself of little interest or value; but when joined with the fact that it is the only known memorial respecting one who was distinguished as the first mathematical instrument-maker* of his day, it becomes a document at once curious and valuable, and well worthy of preservation in an available form.

Before the publication of a very able and interesting paper on the early English mathematical and astronomical writers in the Companion to the British Almanac for 1837, written by Professor De Morgan, nothing had been attempted towards even a connected sketch of the scientific labours of our countrymen during the latter half of the sixteenth century. "Far from having," says Professor De Morgan, "such a work as those of Montucla or Delambre in our language, we have not even a chronological compendium like that of Weidler, Heilbronner, or Gerard Vossius." But necessarily imperfect in its details as Prof. de Morgan's sketch is, yet it may fairly rank with its continental companions, and gives, we may safely say, a

* Davis, in the Seaman's Secrets, 4to. Lond. 1594, bestows the like praise upon him. According to Maunsel's Catalogue he was the author of a treatise on the use of the globes, but I have never been fortunate enough to meet with a copy.

correct and impartial account of almost every work that holds any importance either among the discoveries or mere elementary assistances of science. If we add to this, three articles in the Magazine of Popular Science, by the Editor of this volume, we shall have enumerated, we believe, every published contribution to the subject. It may, however, be mentioned, that Mr. Hunter discovered that John Field and John Dee adopted the Copernican system as early as 1556 ; and Professor De Morgan has shown that Robert Recorde was a convert to the heliocentric theory at nearly the same period. But these discoveries seem to have attracted little attention from scientific men, either on account of that lamentable apathy towards matters of history which is too frequently characteristic of the lover of demonstration, or perhaps, let us hope, from a want of some general channel of communication, such as the Historical Society of Science now affords.

The letters of Sir Charles Cavendish, which are, with two or three exceptions, now published for the first time, will, we think, enable the reader to form a tolerably correct idea of the extent to which the study of analytical science was then carried in England. If we give a glance at the state of this branch of science a short time anterior to that period, we shall be rather at a loss to account for the number and success of its English cultivators, who seem to have arisen on a sudden and at the same time with efforts sufficient to produce works equalling, if not surpassing, those of their continental neighbours.

Robert Recorde may be considered as the founder of analytical science in England. The author of the first English work on algebra (1557) has not, however, as might have been expected, produced a mere elementary compilation, but a work that ranks, for originality and depth, with the ablest foreign contemporary productions on the same subject. What is rather inexplicable, this book by Recorde appears an oasis in a century deficient in this science, and no Englishman is known to have pursued the study of algebra to an equal extent before the time of Harriot. With the exception of a trifling essay by Thomas Digges in the *Stratioticos*, and a few memoranda in a MS. of Blagrave's in Lambeth Palace*, we scarcely know of anything connected with this branch of science that is worthy of notice, and even these include only the simplest elementary principles.

It is somewhat remarkable that this dearth of analytical science was not the result of a prejudice in favour of the geometry of the ancients. We have, it is true, an elaborate edition of Euclid by Dee and Billingsley, but with this the taste for geometry appears to have expired. We do not find that Harriot and the contemporary English analysts were fettered by a prejudice in favour of the old geometry, such as for a length of time pervaded the writers of the continent; although, indeed, it appears from Harriot's

* This is No. 280, which is classed anonymously in the printed catalogue. Blagrave has given in this volume the well-known algebraic question relating to the cocks of a cistern, besides several astronomical notes. It appears that Blagrave studied under John Field, whom we have mentioned above.

papers in the British Museum that he was well acquainted with Pappus and other geometrical works which had then been recently published abroad. There is a remarkable note of Sir Charles Cavendish at p. 84, who says, “Dr. Jungius prefers the analitics of the ancients before Vieta’s by letters, which he saies is more subject to errors or mistakes, though more facile and quick of dispatch, *but I conceive not yet whye.*” This serves to show that the *τοπος αναλυμενος* of the Alexandrian school still held its sway in the minds of foreign mathematicians, notwithstanding the writings of Vieta and Descartes ; but we find no traces in this country of its influence over the new analysis before the time of Robert Simson, that is, nearly a century afterwards.

The science of the seventeenth century possessed one feature which is now obsolete, and which probably contributed, in a great measure, to preserve and foster a taste for analytics. We allude to the practice of publicly proposing problems for solution —a kind of challenge from individuals to the science of all Europe—and thus exciting an emulation which, perhaps, would otherwise not have been felt. The superiority of the new analysis over the ancient geometry was soon acknowledged, and although some questions were required to be solved *geometrically*, yet mathematicians soon evinced their dislike to a system of attaining by a long and tedious method that which was often capable of speedy and easy resolution by another analysis. Specimens of these challenges are preserved among Pell’s papers in the

British Museum, printed on narrow slips of paper, and evidently intended to be pasted *pro bono publico* in conspicuous situations. We have little doubt that the celebrated problem, generally known as Colonel Titus's problem, was originally proposed in this manner. We have already intimated that this problem is attributed to the wrong person*, and we have since discovered a note in MS. Birch, 4411, which expressly states that it was "put by Colonel Titus, who had received it from Dr. Pell." The problem in the most general form is as follows:

$$\left. \begin{array}{l} a^2 + b c = \alpha \text{ (1)} \\ b^2 + a c = \beta \text{ (2)} \\ c^2 + a b = \gamma \text{ (3)} \end{array} \right\} \text{to find } a, b, \text{ and } c.$$

Collins has given a solution which occupies fourteen closely written folio pages, and the more modern solutions have not been comprised in a much shorter compass. Wallis's solution is in the same manuscript. Pell, however, criticises Collins's solution very severely, and ridicules him for not observing that the roots will admit both of positive and negative values.

The problem is generally given with numerical values for α , β , and γ , and the only possible chance of a short solution is a case in which these numbers bear some definite relation to each other, so as to obtain an equation independent of the given quantities. For instance, Pell gives one wherein $\alpha = 15$, $\beta = 16$,

* Life of Sir Samuel Morland, p. 28.—"From No. 4413, fol. 24, it appears that the problem generally ascribed to Colonel Titus was proposed to Pell in 1649 by William Brereton, who very probably had it from Harriot."

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HISTORICAL SOCIETY OF SCIENCE.

1840-41.

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graphy than the history of science ; and yet we think that they will be acceptable to the lover of familiar history. Similar remarks may be made of others*.

In the appendix to Dr. Vaughan's " Protectorate of Oliver Cromwell," are printed several letters from Pell's MS. collections, a few of which we have found it necessary to reprint in this work. Unfortunately no references whatever are given to the places whence these letters are taken, and amidst the very numerous volumes which compose Pell's collections, it is no easy matter to find the deposit of any particular one. Owing to this arrangement, we have been quite unable, although we have spared no exertions, to find the original of a very curious letter which Dr. Vaughan has printed at p. 347. It is written by Dr. Pell, and dated Oct. 12th, 1642 ; and we are unwilling to neglect the opportunity of extracting the following passage :—

"I can hear of nothing of Vieta's in manuscript in England, but such pieces of his as are already printed, and were transcribed for the most part out of the printed books, because they could not be had for money. Here is also a manuscript of his *notæ priores ad logisticaen speciosam*, transcribed many years ago at Paris out of a written copy ; but since that time, le Sieur de Beaugrand hath caused it to be printed in 24mo. at Paris, anno 1631, with a few notes of his own thereon. It

* We have neglected to say in the proper place (p. 31), that "a copie of the speache made by the mathematicall lecturer unto the worshipfull company present, at the house of the worshipfull Mr. Thomas Smith," was published at London in 1588, small 4to. From the title-page to his treatise on the Cross-staf, it appears that Hood was mathematical lecturer in 1596 ; but in his work on the Sector, published in 1598, this title is omitted. We also omitted to remark, that from MS. Harl. 7523, fol. 206, it appears that Pell in 1650 had a design of publishing commentaries on the works of Descartes.

is true I have in mine own hands an imperfect astronomical manuscript of six sheets of paper, entitled *Hypothesis Francicidinis*, said to be a piece of a great work of Vieta's, called by him *Harmonicum Cœleste*, which may, perhaps, be found complete in France, whence mine came. I have been told here that the Englishman that, at the time of Vieta's death, served him as a scribe, under the counterfeit name of John Poltrier, being kindly offered by Vieta's heirs to take what he pleased to keep as a remembrance of him, took not a leaf of any of his writings. And Thuanus tells us that the heirs did put all his papers in the hands of Peter Alelmus of Orleans. I never enquired whether this Peter were the father to Jacobus Alelmus, the French king's engineer; from whom, fourteen years after Vieta's death, Alexander Anderson acknowledgeth that he had those two tracts, *de æquationum recognitiōne et emendatione*, which he first published at Paris, anno 1615. And though it is likely that Monsieur Aleaume (for so I think the French call him) be now dead, yet I hope a diligent enquirer may learn who was his heir, and what is become of Vieta's *Adversaria*."

We consider this a most important testimony in favour of Nathaniel Torporley, who, according to Anthony à Wood, attacked Vieta under the name of *Poultry*. We now see the truth through Wood's mistake,—a mistake that has puzzled Professor Rigaud and other writers on the scientific history of this period. Perhaps Poltrier may be a mistake for Poltroyer, and intended for an anagram of the name of Torporley. This letter is also curious for the mention of Vieta's *Harmonicon Cœleste*, which has been but recently discovered, and is now in the course of publication at Paris by M. Libri.

We cannot conclude these few memoranda without offering our respectful thanks to His Grace the Archbishop of Canterbury, who, with the greatest liberality, has afforded us every facility for consulting the manuscripts in the library at Lambeth Palace.

The Historical Society of Science is indebted to J. H. C. Wright, Esq., of St. John's College, Cambridge, for the transcripts of several of the letters contained in this volume, which were most kindly presented to the Society by that gentleman, whose zeal and knowledge of science and its history are deserving of the highest praise.

J. O. HALLIWELL.

35, Alfred Place, Jan. 15, 1841.

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LETTERS ON SCIENTIFIC SUBJECTS.

RICHARD EDEN TO LORD BURGHLEY.

[MS. Lansd. No. 101. Art. 5. Orig.]

August 1st, 1562.

THE only searcher of mens harts, the eternall God, I take
to wytnesse (right honorable) that never the greefes of
adverse fortune (wherof I have had my parte) dyd so muche
prostrate my mynde and pearce my harte with sorowes, as
the understandinge of your honours favour and goodnesse
towarde me in your lately ernest travaile in my behalfe (as I
was informed by the M^r of Savie) hathe rejoised me and re-
vived my discouragied spirites, heretofore no lesse languysshed
for lacke of suche a patron, then nowe encouraged by the
favourre of suche a Mæcenas, as I have just cause to name
your honoure. Syth only the respecte of suche vertues as it
hathe pleased yow to thinke commendable in me, hath moved
your honour not only in maner to seeme carefull for me howe
I maye hereafter with quietnesse spende my tyme in studie,
as is my most desire; but also to be more ernest in folowing
the same, then I might without presumption demaunde,
and muche lesse without desertes dequiere. As touchinge the
which matter (right honourable) as it was no parte of my devise,
but suche as the M^r of Savoy had then in hande, as I sup-
pose no lesse to pleasure hymselfe and his frende then for
£20 therof to be lotted to me for an earnest penye to begyne
the booke (as he saith). Even so am I right sorie that for
so smaule a matter, and not so favorable a sute as I wolde
have wysshed, not only your honour hathe taken suche
paynes, but that also suche contention is rysen therof be-
twene the M^r of Savoy and M^r Baptist of the privie chamber,
that by reason thereof the pardon being steyed be your Ho-
nour, the younge gentleman his kynsman (as he hathe in-
formed me) is in daungiour of his lyfe. But under your

honours favour to speake playnelye as I thinke, I suppose that here *aliquid latet quod non appareat*. For as this sute, for dyvers consyderations, at the first dyd not greatly like me, yet perceavinge his ernestnesse therein, for the sagegarde of his kinsmans life and gratifying his frendes, I, no lesse willing therin to do hym pleasure, also was well contented to assent to his request, and to stande to his appoynment; not suspecting his frendeshippe, but rather commendinge his wysdome, so to doo for his frende as therwith not to forget hym selfe, *quia nihil sapit qui sibi non sapit*. But if at that tyme I might so boldelye have presumed uppon your honours favour, as by your ernestnesse in my behalfe I nowe perceave I might have doun, I wolde have moved your Honour of an honeste sute (for a leuse to be had at the Queenes hands) whereof I made hym privie, and was longe sense so mynded to have donne, but that he deterred me frome the same, alleaging certen commissioners to have the doinges therof, and that therfore no suche thing might be had at her Majesties handes: albeit, I have sythens harde of dyvers that have obteyned the like. Notwithstanding (as in my former letters I wrotte to your honour) my meaning is so to move your honour hereof, as neyther to be an importunate suter, or otherwise to thinke the same to be folowed then shall seeme good unto your honour, unto whose will I submitte myselfe in all thinges; only putting your honour in remembraunce of the commodious place and tyme that I nowe enjoye for that purpose: for the contynuance wherof, I was a suter unto your Honour for your letters unto the gentleman (my frende) in whose house I yet remayne, who also being one that favoureth learninge and my greate frende, and no lesse gladde to further so good a purpose, is well willing the rather to my use to departe frome a piece of his commoditie, in suche sorte as appeareth by the byll herein inclosed. Whereof further to adertyse your honour, if you shall so thinke it convenient, he will himselfe repayre unto your honour to give you perfecte informacion of alle thinges as touching the same. And wheras the M^r of Savoye tolde me that your honour sumwhat doubted that the booke coulde not be translated into the Englisshe toonge, I assure your honour that this I dare saye without arrogancie, that to translate the variable historie of Plinie into our toonge, I wolde be ashamed to borowe so muche of the Latine as he dothe of the Greke; althowgh the Latine toonge be accompted ryche, and the Englysshe indigent and barbarous, as it hathe byn in tyme past muche more then it nowe is, before it was enriched and ampliyfied by sundry bookes in maner of all

artes translated owt of Latine and other toonges into Englysshe. And it is not unknownen unto your Honour that the Latins receaving bothe the science of philosophie and phisike of the Grekes, do still for the most parte in all ther translacions use the Greke names, insomuche that, for the better understandyng of them, one Otto Brumfelsius, a learned man, hathe writhen a large booke intitled, *Onomasticon Medicinæ*, where he hathe these woordes, *Res ipsas atque artium vocabula, scite, apposite, designateque efferre, atque ad Polycleti regulam (quod aiunt) exprimere, res est non minus difficilis quam gloriosa.* Quo, nullum studii genus majori constat molestia. *Id quod in causa esse reor, quia hodie tam pauci in ea palestra sese exercerant, &c.* Agen, it is not unknownen unto your honour that ons all toonges were barbarous and needie, before the knowlge of things browght in plentie of woordes and names; wherby it maye well appeare that men, in the first age of the worlde, had a shorte language consistinge of fewe woordes, which ever after increased by the knowlge and invention of thinges. Exercise also maketh suche woordes familiar, which at the first were difficulte to be understode; for children at the first (as saithe Aristotle) caule all men fathers; but shortly after by exercise caule them by there names. And I have learned by experiance that the maryners use manye Englysse woordes, which were as unknownen unto me as the Chaldean toonge before I was conversant with them. It maye therefore suffice that the woordes and termes of artes and sciences be knownen to the professours therof, as partely by experiance and partely by the helpe of dictionaries describing them *per proprium genus et differentiam*, as the logitians teache, and as Georgius Agricola useth to do in the Germayne toonge, which, as well in that parte of philosophie as in all other, was barbarous and indigent before it was by longe experiance browght to perfection. But not to trouble your honour any longer with this matter, one thinge remayneth wherof I wolde gladlye have certified your honour at my last being at the courte at Grenewich, if I might have had convenient accesse unto yow; And this is, that, perceavinge your honour to take pleasure in the wonderfull woorkes of arte and nature (wherin doubtlesse shyneth the sparke of the divine spirite that God hathe gyven you) I was then mynded to have delyvered unto your honour this philosophicall booke, wherin is described (as appearcth in folio ij.) so excellent and precious an experiment, wrought by arte to the similitude of the universall fraine of the worlde, made by the omnipotent and greate God of nature, that I beleve the like was never doonne synse the creacion of the worlde.

And mayc therfore in my judgement more woorthely be cauled *Microcosmos*, then eyther man or any other creature that ever was made of corporall substance. Angelus Politianus in his epistells describeth an instrument cauled *automaton* made in his tyme in the citie of Florence, obseruing the exacte moving of *Primum Mobile* and *Octava Sphera*, with also the movinges of the 7 planetes in there spheres, in all poyntes agreeable to there moving in the heaven. Of the like instrument also our Roger Bacon wrotte longe before in his booke *de Miribili potestate artis et naturæ**, where he writeth in this maner, *Majus omnium figurationum et rerum figuratarum est, ut cœlestia describerentur secundum suas longitudines et latitudines in figura corporali, qua moveantur corporaliter motu diurno, et hæc valere[n]t regnum [unum] homini sapienti, &c.* The which instrument doubtlesse, althowgh it be of a divine invention, yet dothe this *Microcosmos* so far surmount it, as nature passeth arte, and as *motus animalis* passeth *motus violentus*, for as the other is moved only by waight or wynde inclosed (as is seene in clockes and organs) so is this moved by the same spirite of life, wherby not only the heaven, but also all nature, is moved: whose mover is God hymselfe, as saith St. Paule, *Ipsus est in quo vivimus, moremur, et sumus*; as also Aristotle, Plato, and Philo, in there bookes *De Mundo*, do affirme; and especially Marcus Manilius in *Astronomicis ad Augustum Caesarem*, writing thus:

Hoc opus immensi constructum corpore mundi,
Membraque naturæ diversa condita forma,
Aëris atque ignis terræ pelagique jacentis,
Vis animæ divina regit; sacroque meatu
Conspirat Deus, et tacita ratione gubernat,† &c.

Item Lucanus :

Aere libratum vacuo quæ sustinet orbem,
Totius pars magna Jovis‡.

And wheras the autoure that describeth the *Microcosmos* affirmeth that the Chaos therof is *materia Lapidis Philosophorum* (which is also Chaos, *vel omnium, vel prima materia mundi majoris*) it seemeth to agre with that Cornelius Agrippa hathe written in his seconde booke *De occulta philosophia, in scala unitatis*, where he wryteth thus: *Lapis philosophorum est unum subjectum et instrumentum omnium virtutum naturalium et transnaturalium, &c.* And that this greate and divine secrete of this *Microcosmos* maye not seeme incredible unto

* Edit. 1542, fol. 43, v°.

† Manili Astronomicon, lib. i. l. 247-251.

‡ Lucani Pharsalia, lib. v. l. 94-95.

your honour, I assure you that I, that am *minimus philosophorum*, dyd long sense (as I have to wytnesse Mr. Thomas Whalley, th' elder sonne of Mr. Richard Whalley) woorke and secrete practise sumwhat like unto this, in maner as foloweth* :—I dissolved two substances in two waters; then I put the waters togyther in a glasse, suffering them so to remayne for a tyme. Then I stilled of the water from the masse or chaos lefte of them bothe, and put it on agen, and so dyd dyvers tymes. In fine, the masse being dissolved in the water, I let it rest all night in a coulde place. In the morning, I founde swymming on the water and in the myddest therof a little round iland, as brode as riall or sumwhat more, with at the least a hundredth sylver trees about an ynche high, so perfectly formed with trunkes, stalkes and leaves, all of most pure and glysterning sylver, that I suppose no lymner or paynter is able to counterfecte the like. Then shaking the glasse, all fell in pieces into the water, and filled it with glysterning sparkes, as the firmament shyneth with starres in a cleare wynter night. Then putting the glasse to a softe fyre upon warme asshes, all turned agen into clear water, which, agen being put in a colde place all night, made an iland with the like trees as before. What this wolde have been in fine, God knoweth, and not I! But of this I am sure, that if the floure or learning of our tyme, and sumtyme tutor and brother-in-lawe unto your honour, Mr. Cheeke, had seene any of these two secreates, he wolde greatly have rejoysed. As I knowe the divine sparke of knowleage that is in your honour, partely receaved of hym, will move yow to doo the like, sythe, to a philosophicall and vertuous man, there is nothing so delectable as to beholde the infinite poure and wisdome of God in his creatures, in the which his Deitie is not only visible, but in maner palpable, as sum philosophers have written. And as touching these matters, I have red a marvelous sentence in an olde written booke, where these woordes are written: *Qui potest facere medium naturam, potest creare mundos novos.* But to discourse of this oracle, or to interprete the same, it were to muche to molest your honour therwith: and an argument muche meeter for a seconde Socrates then for me. And of these secreates, writeth Roger Bacon in his booke before alleaged, where he hathe these woordes; *Multa sunt archana admiranda in operibus artis et naturae: Quæ licet multam utilitatem non habeant (habent vero*

* Cf. Morieni Romani de re metallica librum, 4to, Par. 1564, p. 30, et Chrysippi Faniani de arte metallicæ metamorphoseos librum, 4to, Par. 1560, p. 17. See also Ripley's "Compound of Alchemy," where may be seen an account of a process very similar to that mentioned by Eden.

maximum ut sapientibus cognitum est) tamen spectaculum ineffabile sapientiae præbent et possunt applicari ad probationem omnium occultorum quibus vulgus inexpertum contradicit, et judicat fieri per opera dæmoniorum, &c.

And thus most humbly desyring your Honour to pardon my boldnesse in writing unto you; and, according unto your accustomed clemencie, to accept in good parte this my presumptuous attempte, which only the love I beare to your vertues bathe moved me unto, my trust is that these thinges shall not be alltogyther unpleasaunt unto your honour, otherwyse occupied in greate affayres bothe in the courte and common wealthe, as was Plato with King Dyonisius, Aristotle with greate Alexander, and Cicero Senator and Consul of Rome.

The eternall God and immortall mover of the greate worlde and the lesse, preserve your Honour in healthe and prosperite!

From the Folde bysyde Barnet, the first of August 1562.

Most bownde to your honour,
RICHARDE EDEN*.

THOMAS DIGGES TO LORD BURGHLEY†.

[MS. Lansd. No. 19, Art. 30. Orig.]

14th May, 1574.

Right Honorable,—As in your Lordshippes fframe astonomicall, for ornament the ffigures of the most notable constellations in this our visible hemisphere are pourtrayd, adourned with ther due number of heavenly lights; so, in the tables adjoyninge, are impressed sutche numbers as deliver by methode not vulgare the situations and habite which

* Richard Eden was a philosopher of good repute in his time. He translated into English, treatises on navigation by Cortes and Taisner, the former of which was exceedingly popular and went through several editions. He is also the author of a very curious little book entitled, "A Treatysse of the newe India," 1553, 8vo. At the end of this letter he adds the following sentences in Latin:—1. "Tunc D. addictus, alias non quaro penates." 2. "In secretis et occultis, secretus et occultus esto." This latter quotation is from Hippocrates.

† Thomas Digges ranks among the first English mathematicians of the sixteenth century. Although he made no great addition to science, yet his writings tended more to its cultivation in this country, during the reign of Elizabeth, than, perhaps, all those of other writers on the same subjects put together. The work he alludes to in this letter, if a printed one, is probably an edition of his father's work, entitled "Prognostication Everlasting," one of which was published in 1574 and contains an addition by himself.

our moovable horizon and meridian, together with ther manifold configurations, with the twoo cheefe lights. Whereupon sundry conclusions, both pleasant for varietye of knowledge and necessary ffor common use, are grounded. Wheroft I have in 50 conclusions digested the greater part, with ther historyes poeticall, and judgementes astronomicalle; the which, into a little treatize reduced, I am bould to offer unto your Lordship, hopinge, ere it bee longe, to ffinishe a columne sustayninge a regular body platonicall, garnished with solar dialls, sutche as I thinke hitherto in this land hath not beene seene, to bee placed in soome of your Lordshipps gardeyns, as aptly serving for uses diurnall as that other frame for conclusions doon by night; whose archetype was longe sithens in mind conceyved, and have now at the last also attayned the hand of an hable woorkman to exsequute the same in ffoorme materiall. In the meane, I shall humbly desire your Lordshipp in good part to accept this triflinge testimony of a carefull mind desirouse soom waye to signifie the reverent affection I have and shall duringe life beare toward you, no lesse for private then publike respectes; Always, as becoometh mee, restinge,

At your Lordshippes commandment,
T. DIGGES.

*To the right Honorable my Lord Burghley,
the Lord highe tresurer of England, these.*

RALPH RABBARDS TO QUEEN ELIZABETH.

[MS. Lansd. No. 121. Art. 14.]

A coppie of notes delivered to her Majestie by Raphe Rabbards.*

Speciall breife remembrances of such moste pleasante serviceable and rare inventions as I have, by longe studdie and chardgeable practice, founde out, the whiche I holde myselfe bounde in dutie to offer with this learned worke unto your Majestie, as the firste fruities of my labor: the which, or any parte thereof, I shal be reddy to performe and put in execution, at as smalle chardge and to as greate purpose as any other ingeniors or practitioners of Christendome, when it shall please your sacred Majestie to commaunde me, not heþerto performed by any before my selfe.

* Ralph Rabbards is not a name that has much relation with the history of the science or literature of this period. He edited Ripley's "Compound of Alchemy," 4to, Lond. 1591.

*All kindes of waters of herbes and flowers are first distilled by
desensory.*

Waters of purest substance from odors, flowers, frutes, and herbes, wholsomest, perfisest, and of greatest vertue, are first distilled by desensory, depured and rectified, cleare as christall, with his owne owne proper vertue; taste, and odor, contynuinge many years. One spoonfull is better then a gallon of other for any prynce, or noble person, or any that love their healthe; for medycyne inward or outward where other doe much more hurte then good, beinge unaptly distilled, and invenomed by the evill qualitie of mettalyne stilles, and other defectes.

Simple and compound waters.

Water for odors, moste sweete and delicate, of many sevral kyndes, bothe simple and compounde.

Water of violetts and suche like.

Water of violetts, jilly flowers, and pinckes, &c., contynue not nor reteyne not their owne proper odors and vertues, excepte they be distilled very cunningly and perfisly by desensory; or, their odors beinge holpen by other meanes, they are not medicinable.

A precious water for purifyinge and preservinge the teethe.

A moste precious and excellente water to purifie, preserve, and fasten the teethe, and with good order to keep them that they shall never decaye nor corrupte; moste wholsome, pleasant, and comfortable.

*A principall water for moste outward diseases proceedinge of
heathe and colde.*

A water that taketh awaye inflamations, rumes, swellinges, colde greifes, colde gowtes, aches, and other paynes; and healeth dangerous woundes, ulcers, sores, and the hardest diseases, with greate effecte and wonderfull speede, and in myne opinion farre exceedeth the farre fetched balmes.

Water for the eyes.

Waters for the eyes prooved of many as well for preseruinge and comfortinge the sighte, as to restore that which is lost.

Water to make the skynne and fleshe fayre and brighte.

Waters to clense and keepe brighte the skynne and fleshe, and preserve it in his perfitt state.

SPECIALL OBSERVATIONS CONCERNINGE THE PREPARA-
TIONS FOR FIREWORKES.

An excellente kinde of salt-peter of greate force.

Saltepeter mighte be so refyned that the powder made therof mighte be of double the force, so that one pounde maye serve as manye shotte and as stronge as two pounde of that that is comonly used, and lesse chardge in cariage ; and many other wayes apter and better for service.

A notable peece of service for your Majestie and the Realme.

That saltepeter, minerall sulphur, pitche, aspaltum, licquidion, and drye, and many other like drugges, mighte be founde in the domynions of your Majestie, which we wante and paye most extreamely for ; and God knoweth what gayne and glorie mighte redownde to your Majestie and countrey, if skilfull and honest men were employed therein.

Oyles for fireworks.

Oyles bothe simple and composed to be distilled for fireworks, there is none to be boughte or had ; he that will have them must make them.

A strange kinde of flyinge fire many wayes serviceable.

A flyinge fire which shall, without ordynance, and farre of, wonderfully annoye any battayle, towne, or campe, and disperse even as if it did rayne fire ; and the devydinge fires, being coted and made flyinge, maye touche many places, and leave them all burninge ; very terrible both to men and horse.

A tridant or mace newly invented.

A tridant or mace for many notable effectes, bothe for shotte, and to sette any thinge on fire ; a very apte instrumente, and moste soldierlike bothe for horsemen and foote-men.

Balls of mettle serving to many purposes.

Balles of mettle to throwe into shippes, to enter in campes in the nightes, likewise in streightes or breaches, especially in battayles ; and to have the said balles of all heightes, dia-

miters, and quantities, of a righte composition to devide in as many partes, and of such thicknes as it should ; and to delyver a thousand at once amonge the enemyes with small chardge of ordynance, or other instrumentes, and to powre as much fire as your Majestie will upon any place.

A shotte to fire in passinge.

A shotte for greate ordynance to pierce deeper then any other shotte, and sett on fire whatsoever it strike through or sticketh in. A moste noble ingen, specially for sea service.

A forcible chariott for service defensive and offensyve.

A firy chariott with horses, suche as never was knowne or hearde of, for any prynce or man of greate valor or vertue to be in, in the feilde or battayle.

A firy chariott to be forc'd by engyne of greate service.

A firy chariott without horses to runne upon the battaile and disorder it, that no man shal be able to abide or come nigh the same, and wil be directed even as men will to tourne, to staye, or come directly backe upon any presente danger, or elles to followe and chase the enemye in their flighte.

Mynes for fireworke to worke strange effectes.

Mynes of fire and fireworke, bothe for sea and lande, to overthrowe or make havocke of all whatsoever a man will destroye.

A meanes to better the use of small artillery, moste serviceable.

To make that smalle shotte shall doe greater execution then the shotte that hath hetherto bynne knowne ; yet where 1000 are nowe shotte, and not 10 men fall, it will appeare, by good demonstration and experience, that 10 shotte of 1000 shall hardly misse, good orders beinge observed.

A newe invented targett of proofer.

A targett of proofer, with his rest and loope hole, whereby men are notably defended and encouraged to the attemptinge of manye greate matters in service. Tenne of theis targettes are sufficiente to defende an hundred shotte, as if they were behinde a walle.

A rare invention.

A muskett or calyver, with dyvers strange and forcible shotte, which no armor will holde out, at three quarters of a mile or more ; and will also become a most forcible weapon in the hande, as good as a pollox, and, with a teice, become a perfitt shotte agayne.

An armed pike moste forcible.

An arme pike which a weake man maye use or handle very reddily with such force as a man will not thincke, and the same pike will also become a very good shotte at all tymes. But when they come to the very pushe they be most terrible, bothe the shotte and the weapon.

An engyne of notable defence for the safegard of mens lyves.

A cariage in manner of a walle or curteyne to defende men from shotte in approchinge any sconce or other force, and wil be transformed into as many severall shapes of fortification as men will ; and also be as tentes or lodginges drye above heade, and from the grounde, and also very offensyve, and of greate fury ; whereof I wishe your excellente Majestie were furnished, but as secrete as I could keepe them in myne owne harte for some greate daye of service.

A speciall peece of service.

A meanes whereby our plowe-horses, carte jades, and hackneys, maye be made to doe greater service in our owne countrey, then the launces, or argulaters, or any horsemen of other nations, can possibly be able to doe in their ordinary services.

The rarest engyne that ever was invented for sea service.*

A vessell in manner of a galley or galliotte to passe upon the seas and ryvers without oars or sayle, against wynde and tyde, swifter then any that ever hath bynne seene, of wonderfull effect bothe for intelligence, and many other admirable employtes, almoste beyonde the expectation of man.

* See *Rara Mathematica*, p. 87. William Bourne mentions a similar invention of his in the *Inventions or Devises* (Lond. 1578, 4to). How well does this meagre description suit the modern steam-boat ! I may mention here that the invention of paddle-wheels is ascribed to him by some writers, and he appears to consider them as a new invention ; but there is a drawing of a boat with paddle-wheels, precisely similar to our modern steam-vessels, in MS. Harl. 3281, fol. 43, v°, written in Italy in the fifteenth century. See also the ff. 43, r°, 51, v°, and 57, r°, of the same MS.

Matters to be prepared and had in reddynes.

Calibashes, caces, hollowe tronckes, and other instrumentes, of smallle chardge and greate effecte for the services of your Majestie and countrey many wayes, which have bynne more chardgeable to me, then they would be to your Majestie, if good order myghte be taken therein. For some workemen have taken my money, and have spoiled my modelles and devises, and I could never gette my money, the ingions, nor yet my modelles agayne, and the devises in some sorte made publique, which I woulde have kepte secrete. But if it pleased God to put into your royll harte, bothe for his owne glorie, the glorie of your excellent Majestie, and your valiant nation and subjectes, to erecte some academy, or place of studly and practice, for ingenious, pollitique and learned men, and apte artificers, as in a corporation or bodie pollitique, maintayned partly by your Majestie and partly by your nobillitie, your clergie, and your comons, for theis moste noble effectes. And whereas many corporations, societies of artes, faculties, and misteries, have bynne erected, founded, and franchised, with many honorable guiftes, liberties, and freedomes, by your Majesties moste worthy progenitors, but never any comparable to this, in glorie to your Majestie and the safetie and conforte of your countrey and people, which every vertuous and good mynded man would willingly further and maintayne for their owne good and safetie, and to the perpetuall glorie of your Majestie, and your feirce people, and valiante nation, that ingenious policies myghte throughly joyne with strength and valiant hartes of men. The which I referre to your Majesties moste deepe consideration, for the service of my countrey, holdinge myselfe hereby fully every waye dischardged in dutie bothe towardes your Majestie and my countrey.

Your Majesties moste loyall subjecte,
and faithfull servant,
RAPHE RABBARDS*.

* The writer has annexed the following note addressed to Lord Burghley:—
"At your Honors pleasure and leisure I shall so satisfie your Lordship, that you shall not doubte of the performance of them, which none shall knowe but her Majestie and your Honor."

DR. JOHN DEE TO LORD BURGIILEY*.

[MS. Lansd. No. 19. Art. 38. Orig.]

Right honorable and my singuler good Lord,—Whereas of late your honor very favorably used me, considering your mervailous skantnes of leysor from very waightly matters and publick: I am now, therefore, most humbly to render thanks to your honor. Sins which tyme I have som whole dayes attended at London, hoping for your lordship comming thither. And on fryday last, perceyving your honor to be almost in a redines to ride toward the court, ere I could get to London (after I hard of your lordship certayn being there) I than thowght the season to be very unfeete for my purpose. Therfore finding your Lordship, at all tymes of usuall access for suters, so fraught with matters of more importance than any of myne can justly be deemed, I thowght good (with your lordships leave and favor) thus by writing to enjoye one howre of your lordships leisour (best known to your Lordship onely, whan that is) to vew the pattern of som part of my symple sute: which hertofore I wold gladly have opened unto your honor by word of mowth; and that is this. So much of my intent and studious doings is well known unto your honor, and the most part of all universities in Christendome (and farder); that for this xx. yeres last past, and longer, it may be very truely avowched that I have had a mervailous zeale, taken very greate care, endured great travayle and toyle, both of mynde and body, and spent very many hundred powndes, onely for the attayning some good and certayn knowledg in the best and rarest matters mathematicall and philosophicall. How little or much therin the æternall God hath imparted to me (for my talent) He onely best knoweth. But certaynly by due conference with all that ever I yet met with in Europe, the pore English Bryttains (Il favorito, di vostra Excellentia) hath carried the bell away. God Almighty have the glory! The same zeale remayneth (yea, rather, greater is grown). But the hability, for chargis, is far lesser; and that somewhat occasioned the sooner, throwgh my frank dealing for procuring and purchasing speady meanes of good knowledg. Which also I did uppon no small hope

* This letter has been partly printed by Strype, in his *Annals of the Reformation*, vol. ii. App. xlv. The conclusion of it is a striking example of the little attention that was paid to the preservation of ancient records; it is known, from Dr. Dee's well-known memorial addressed to Elizabeth on the subject, that a MS. of Cicero "De Republica" was even as late as the sixteenth century preserved in the library of Canterbury cathedral.

that som nedefull supportail wolde be for me (in due tyme) devysed: eyther throwgh the meer and gracious good favour that I was persawaded the Q. most excellent Majesty did beare unto me, or els throwgh the procurement of some of the right honorable cownsaylours, which both right well knew, by bow hard dealing my father Roland Dee (servant to her Majesties father the most renowned and triumphant King of our age) was disabled for leaving unto me due mayntenance: and also sufficiently understoode of sundry sutes in my behalfe motioned, for some ayde toward the atcheving of some of my honest intents. Of which sutes no one (hitherto) hath taken the wished for success, for any my behoofe. Nay, in the mean tyme of some my travayles beyond the sea, unleast your honor had put to your helping hand, I had byn defeated of that little exhibition, which I enjoye; being but borrowed a while, by speciaill priviledge and favor extraordinary. And that unwillingly un my part, if I could other wayes have had the supply therof in like yerely value, which (as God knoweth) findeth not me, and my pore familie, necessary meat, drink, and fewel, for a frugall and philosophicall dyet. But if I may (with your Lordships favor) speake as I think, unfaynedly: unleast your honor had supposed that I had odly committed the care for my necessary mayntenance unto some other noble cownsaylour than yourself: verly I judge, that, long ere this, your honor would have made me to have tasted of that mervaylosly famous your honorable constant and lucky favour and benedicite of the Court Royall; whereby, may have bin and are made liable to dispend of their owne yerely, thre, fowre, five, &c. of hundred pownds. To compare with any of them in desert publik or lerning, I neyther dare, nor justly can. But in zeale to the best lerning and knowledg, and in incredible toyle of body and mynde, very many yeres therfore onely endured: I know most assuredly that this land never bred any man, whose account therin can evidently be proved greater than myne. I trust that this my simple speche, uttered in the record of my conscience, and with a sincere estimate both of myne and my predecessors doings, will not seme to your wisdome arrogantly vaunted; onely God can make the perawasian of the truth hereof to settle into the bottom of your lordships hart. And fearing to offend your honor any way, eyther with rude homelynnes, or with superfluitie of wordes, I will cut of all such digressions; and committing myself, and my honest purposes, wholy to your Lordships protection and direction henceforward, I beseche your honor to accept my faithfull good meaning toward your Lordship, which, dayly and

howerly, will (by God's grace) appeare unto your lordship more and more abundantly. Returning now, therefore, to the matter wherof I last (by mowth) spake unto your honor, and which, also, was the last principall point of my spedy letter than delivered to your Lordship.—*As concerning thresor hid.* First, it may please your lordship to consider this clause truely by me noted out of Theseus Ambrosius, fol. 206, b. *In copiosa illa Antonii de Fantis Tarrisini librorum multitudine, magnum sane volumen repertum fuit, in quo abdita quam plurima, et satis abunde curiosa, tam ad philosophiam, medicinam, et herbarum notionem, quam etiam ad astrologiam, geomantiam, et magiam, pertinentia continebantur. Et in ejus præcipua quadam parte tractabatur de thesauris per totum sere orbem reconditis atque latentibus, quorum admodum clara atque specifica notio haberi poterat, &c.* Secondly out of Henricus Leicestrensis (I suppose) it is noted, in the summary of English chronicles, anno 1344, of a Sarazin comming than to Erle Warren, as concerning a great thresor hid in his grownd, in the Marches of Wales, and of the good success therof. Thirdly (for this xx. yeres space) I have had sundry such matters detected unto me, in sundry lands. Fowrthly, of late, I have byn sued unto by diverse sorts of people, of which, some by vehement iterated dreames, some by vision, as they have thowght, other, by speche forced to their imagination by night, have byn informed of certayn places where thresor doth lye hid; which all, for feare of kepars, as the phrase commonly nameth them, or for mistrust of truth in the places assigned, and some for some other causes, have forborn to deale farder, unleast I shold corrage them, or cownsaile them, how to procede. Wherein I have allways byn contented to heare the histories, fantasies, or illusions to me reported, but never entermeddled according to the desire of such. Hereof might grow many articles of question and controversie among the common lerned; and skruple among the theologians: which all I cut of from this place, ready to answer onely your Lordship most largely, in termes of godly philosophie, whan opportunitie shall serve: making small account of vulgar opinions in matter of so rare knowledg: but making allways my chief reckening to do nothing but that which may stand with the profession of a true Christian, and of a futhfull subject. But, if, (besides all bokes, dreames, visions, reports and *virgula dirina*) by any other naturall meanes and likely demonstrations of *sympathia* and *antipathia rerum*, or by attraction and repulsion, the places may be diservyd or discovered, where gold, silver, or better matter, doth lye hid, within a certayne distance: how great a

commodity shold it be for the Queenens Majestie, and the
mon weale of this Kingdome, by such a secret, not onely
soe hid may be deciphered in precise place: but, also, it
be disclosed where, in this land, any mynes, vayne, or
of gold or silver be naturally planted. And here (by the
I must note unto your Lordship the name and argument
one strange boke, which, in old tyme, was in this land,—
*DULPHUS DE MEATIBUS TERRAE: qui cunctas venas, me-
atque aditus subterraneos, conflesiones, specus, antra et in-
latibula, cavernulasque terrarum, porositates, profunditatis
concretionesque totius seculi materialis, et ambitus subter-
ram enumerat singillatum.* So that by this and the said
boke it may appeare what manner of philosophers and
themati ciens have bin in tymes past. Conclusionally
in respect of all the premisses, one part of my present
unto your honor is that, by your lordships wisdom,
Queens Majestie may be induced to think somewhat favour
(as very many other, noble and learned, of forrayn lande
of my great travailes, patience, constancy, costs, and care
in matters philosophicall and mathematicall: and thereupon
in the ende of my carefull race, to let some token of her
jesties royll good affection procede toward me, whome, y
lordship knoweth or may know, that emperors, kin
princes, dukes, marchises, erles, barons, and other ma
men, of great powre and magnificent courage, have si
unto in my tyme to enjoye my simple talent, in their ser
vice or company: to whome all, I ever have given ans
(as my duety was, and my stomach served me therto) for
honor of my naturall and drad soveraigne (for that ty
here raigning. Your honor knoweth that *thresor trouvé*
a very casuall thing: and of which, althowgh the prerogat
of the Q. Majestie do entitle to her a proprietie, yet how e
dome her Grace hath hitherto receyved any commodity th
by,—it is to your honor better known, than unto me. E
as for mines of gold and silver, to be in England or Irelan
many have written and reported both of old tyme, and latt
as I think, your honor hath, ere this, had abundantly d
coursed. The value of a myne is a matter for a Kin
threasor; but a pot of two or three hundred powndes, &
hid in the grownd, wall, or tree, is but the price of a go
boke or instrument for perspective, astronomy, or som
of importance. And truely vulgar, obscure persons, as b
siers and tanners, can (by colour of seking assays of metal
for the say master, enjoye liberty to content their fantas
to dig after dremish demonstrations of places, &c. May n
I, than (in respect of all the former allegations of my pain

cost, and credit, in matters philosophicall and mathematicall) yf no better or easyer way to serve my turn will fall to my lot from her Majesties hands; may not I than (I say) be thought to meane and intend good service toward the Q. Majestie and this realme, if I will do the best I can at my own costis and chargis, to discover, and deliver true profc of a myne, vayn, or owre of gold, or silver, in some one place of her graces kingdoms and dominions, to her graces onely use; in respect, I mean, of any my demaund or part to be had therof. But upon this comfortable consideration, that her Majesty do freely give unto me, by good warranty and assurance of her letters-patents, her right and propriety to all *thresor trouvé*, and such things commodious, as (under that name and meaning comprised) by digging or search any where, in her graces kingdomes and dominions, I, or my assignes shall come to, or finde: and with all good warranty (for my indemnity) agayn all laws and persons, to make serch by digging, or otherwise. And this to dure the terme of my life. And in token of my hart fully bent to shew myself thankfull to your lordship for compasing eyther of these two wayes: (I mean eyther an easyer means of provision, for two hundred pownds, yerely, during my life: or this casual marts of paynfull search): before God, I promise unto your lordship (or will by oth upon the Evangelists be bownde) of all *thresor trouvé* (commynge to my hands) to impart unto your lordship, or your assignes, the one half, during my life. Moreover your Lordship may be most assured that any notable benefit (throughg your L. meanes) bestowed uppon me now in the very pynch and opportunitie, shall not, ne yet can, be hid under a bushell: but is like with your L. famous renown, very far immortally to be blazed. The third and last principall point of this my present sute to your L., is for your L. hand to a letter directed to Mr. Harly, keper of the records of Wigmor castell, or to whome, in this case, it doth appertayn. For that, at my late being there, I espied an heap of old papers and parchments, obligations, acquittances, accownts, &c. (in tyme past belonging to the abbay of Wigmor) and there to lye rotting, spoyled, and tossed, in an old decayed chappell, not committed to any man's speciaill charge: but thre quarters of them I understand to have byn taken away by diverse (eyther taylors, or others, in tymes past). Now my fantasie is that, in som of them, will be some mention made of noblemen and gentlemen of those dayes, whereby (eyther for chronicle or pedigree) som good matter may be collected out of them by me (at my leysor) by the way of a recreation. And whatsoever I shall finde in them, eyther of

your L. ancestors (in direct line, braunche, collaterall, or match) wherin I am not utterly ignorant: eyther of any other matter worthy your lordships knowledg: I will make true report, and deliver the same to your L. ordring; but esa they ar to unclenly (som of them) for your L. eyes to behold. Thus, in the perswaded security of your L. favorable interpreting of all the premisses, I ende this long letter, beseeching the blessed Trinity that this florishing kingdome may long enjoye the great talent committed to your L. (from above) and, on your L. behalf, moste wisely employed to the welth and tranquilitye of this kingdome.

This 3 of October, 1574.

Your L. most bownden,
JOHN DEE.

*To the right honorable and my singular
good lord and patron, the L. Burgh-
ley, Lord High Threasorer of England.*

HUMPHREY COLE TO LORD BURGHLEY.

[MS. Lansd. No. 26, Art. 22. Orig.]

4th December, 1578.

Righte Honourable,—Whereas Mr. Edward Dyer presented to your honour a peece of greene owre which he had of me, yt was your honour's pleasure that I should make serche for it at my goinge into the northe, which I accomplished according to your honnour's appointemente, and have brought some of it with me from the place where it was gotten; the whiche I woulde have presented to your honnour longe before this tyme, but for that I dwell in London, I durst not presume to come to the courte unto you. Wherefore I have nowe sente the same unto your honours by Mr. Walter, one of your gentlemen, certefienge your honnour that it was founde in the digging of a quarry in the grounde of Mr. Robert Bowes of Aske in the Countie of Richemonde, soe neere unto his house there (upon the which he is nowe bestowinge greate coste in buildinges) that in the digging for the same owre his howse may be undermined. Howbeit there be other places thereaboute wherein the same owre, or the like, in good plentie might be serched and founde; for there was plentie of it in that place where I had this, but I perceave the said gentleman dare not digge for it, for that he feareth thereby to undermyne and hurte the foundacion of

his said house, and it appeareth that in old tyme there hathe bene within a quarter of a mile of the same place greate woorkinge, but noe man to this daye knoweth to what purpose. Onelic this I heare, that there was an olde recorde found mencioninge that those hilles thereaboutes were called riche mounts or *dientes montes*, whereof the towne of Richmont took the name and was called Richmounts. And thus I am bolde to declare the reporte thereof to your honnour, as yt was tolde unto me; and I doubte not to discover manie profitable thinges bothe there and in other places in that countrey, if I had occasion to remaine thereaboute. And if it please your honnour to use my service in this or anie other thinges according to my skill, I am at youre honnors comandemente, havinge founde you my good lord at all times. For by your good meanes I was placed in the tower to serve the Quene in the mynte to doe the servyces perteyninge to the mill, that, when Eloy the ffrenchman shoulde be taken therefrom by death or otherwise, I should enjoye the same. And towarde my stae of livinge till that office shoulde fall, there was alowed unto me the ffee of the sincker of the stampes, being £20 by yere; and he that nowe exerciseth that place hath not other thing to live on but the half of my ffee. And nowe he refuseth to serve in it anie longer, wherefore I humblie besech your honour to continewe my good lorde, that I maye be established in that house, office and ffee, which the said Eloy had, which I have staied for theis ^{xxth} yeres, and thereby spente the best of my tyme to my greate hindraunce, lackinge sufficiente maintenaunce for me and my family. Albeit that I hoped, by the service whiche I have donne and can doe, both in this respecte and in manie other thinges, if I were called thereto, to have obteigned some such pretermente before this time, as that I should not nowe have bene destitute of livinge in this my olde age. And thus remayninge alwaies readie to serve the Queues Majesty, and to die in hit service, I prai God that hit noble highnes maie have a longe lief, that I and manie other maie serve hit manie yeres, and that your honours health and prosperous estate maye longe contynewe.

From London this iiiij.th of December, 1578.

Your honor's moste humble suppliante,
HUMFREY COLE*.

To the right honnourable and his singuler
good Lorde the L. Burghley, Lorde
Highe Treasurer of England.

* Humphrey Cole was the most distinguished mechanist in England at this period. Gabriel Harvey in a Ms. note on the margin of a copy of Blagrave's Ma-

DR. JOHN DEE TO CHARLES JACKMAN AND ARTHUR PETT.

[MS. Laud. No. 122, Art. 5. Orig.]

Instructions for the two masters, Charles Jackman and Arthur Pett, geven and delyvered to them, at the Court day at the Moschovy house, the 17th of May, anno 1580, which instructions a new charte (made by hand) was also to eche of the sayd two Masters, expressing their voyage more exactly then any other yet published.

In the name of Jesus!

Yf we recken from Wardhouse to Colgoyeve Iland myles, for almost 20 degrees difference, only of longitude very nere east and west, and abowt the latitude of 70°.

And from Colgoyeve to Vaygatz 200 myles, for 10 degrees difference (only in longitude) at 70 degrees of latitude all.

And from Vaygatz to the promontory Tabin, being 60 degrees different in longitude; (the whole course or shoo distance betwene which two is also east and west, in the titude likewise of 70) are 1200 myles. Then is *summa tota* from Wardhouse to Tabin, 600 leages or 1800 myles English.

Therefore allowing in a discovery voyage, for one day w an other, but 50 myles English; yt is evident that fr Wardhouse to Tabin, the course may be sayled easily in dayes. But by God's help, it may be fynisshed in mi shorter tyme: both by help of wynde prosperous, and lyg continuall for the tyme requisite thereto.

When you are past Tabin, or come to the longitude of 1 (as your charte sheweth) or 2, 3, 4, or 5 degrees farther easterly, it is probable that you shall fynde the lande on yr right hand, running much sowtherly and eastward, in wh course you are like either to fall into the mowth of the famc ryver Oechardes, or some other: which (yet) I conjecture, pas by the renowned City of Cambalu: and that mouth be in the latitude abowt 50 or 52 degrees, and within 300 400 myles of Cambalu, ytselv being in latitude abowt 45°.

thematical Jewel in the British Museum, mentions "old Humphrie Cole" a "mathematical mechanician"; and he applies the same term to him in his *Pierces Supererogation*, 4to. Lond. 1593, p. 190. William Bourne a in his *Inventions or Devises*, Lond. 1578, p. 17, makes honourable mention of as an inventor. A mathematical-instrument-maker of the same name, in "neere unto the North dore" of St Paul's, is mentioned by Worsop in his *Discoverie of sundrie errors and faults daily committed by Lande-measurours*, 4to, Lond. 1582; but I am uncertain whether this latter notice refers to the same person.

grees sowtherly of the said river mowth : or els, that you shall trend about the very northen and most easterly poynt of all Asia, passing by the province Ania, and then in the latitude of 46, keping still the land in vewe on your right hand (as nere as you may with safety) you may enter into Quinsay haven, being the chief city in the northen China, as I terme yt, for distinction sake, from the other better known.

And in, or about eyther, or both of these two warme places, you may (to great good purpose) be occupied the whole wynter after your aryvall in those quarters : as, sometyme by sea, sometyme in notable fresh ryvers, sometymes in discrete vew, and noting down the situation of cities within land, &c.: and ever assaying to come by some chartes, or maps, of the cuntry, made and printed in Cathay or China ; and by some of their bookees likewise, for language, &c.

You may have opportunity allso to sayle over to Japan Island, where you shall fynde Christen men, Jesuites of many cuntries of Christendom, and perhaps some Englishemen ; at whose hands you may have great instruction and advise for our affayres in hand. God be favorable to these attempts, greatly tending to his glory, and the great honour of this kingdome ! Amen*.

Anno 1580. Δ. Maij. 15.

By me JOHN DEE.

STEPHEN POWLE TO MR. WEST.

[MS. Lansd. No. 100. Art. 19.]

The coppie of my letter to Mr. West whearin is the tower and fabricke of the horologe in Strasbourg described.

Right worshipfull Sir, and my moste especiall good frend ; Whereas it pleased you in your letter dated the 8. of November, moste courteously to request that of me which your manifowld desertes of right might have commaunded, I have endeavored, accordinge to the utmoste of my power, which doth shewe the smalnes of my skill, to satisfie your request therein, and have noted the particular poinctes of the tower and clocke of Strasbourg ; wherein, because I finde many thinges farr to exceed the reporte, therefore I feare to undertake this bould enterprize, to send them put downe in writinge. For as Allexander, which was the only monarch was

* Among the Harleian charters, EE. xix., is "the counterfet of Mr. Fernando Simon his sea charte, whiche he lent unto my master at Mortlake, anno 1580." In the same collection, EE. xvii., is Dr. Dee's own chart.

never pourtracted in table but of Apelles, never graven in
brasse but of Lisippus, nor at any tyme praised in assemblies
but of Ephestion, least by the unskilfulnes of any other the
glory of his renoune might be empaired; so of right this
tower, which is the only wonder I heare of, should never be
described but of sutch exquisit men in paintinge, carvinge
and speach, as weare those forenamed persons; and myself
ought rather to be silent (beinge acquainted with mine owne
simplicite in that behalf), then by endeavoringe to describe
the workmanshipp detract from the wonder and mervale
that all menn have so justly thereof conceaved. But as those
that had the vewe of the pyramides in Egipt weare rather
astonid with the sight, then able to decypher those hidden
misteries covered with the shooe of hieroglificall beastes, and
therefore they presented the formes and models thereof only
unto there frendes at there retoorne, to procure therein also ther
delight. In like sorte my self, in behouldinge theise German
pyramides with an admiringe mynde, following there exam-
ple, have sent you heer enclosed theise two sheetes of paper,
which doe figure foorth, although obscurely, the shininge ex-
cellencye of that they represent; wishinge there all that the
painters cunninge had been aunswerable to ther curious
rarnes, for then your pleasure should have been in every re-
spect equall with your desyre. But this want of his must
be supplied with your judgement, which like the skilful geo-
metrician, cann by one smale part proportionably gather the
whoale boddie, or by measuringe only the shadowe discerne
the heyth of the tower; and like unto Pithagoras that find-
inge in ludis Olympiacis but one stadium, which contayned
three hundred feet, therbie conceive the huge monstrous
stature of the geant Hercules the measurer thereof. But
yeat least you, by behouldinge theis dumme, silent and mute
pictures, finde more to amaze your minde, then to delight
your eye, I present myself unto you as a bashfull trush-
man to unsould there meaninge. Yf I interpret there wordes
amis attribut that fault to my unskilfulnes of there speech,
because they be Germans by nature, and myself am not per-
fectedly acquainted with there toungue, by reason of the smalnes
of my continuaunce: I might also add this for a more juste
excuse, that I am not a professour of there arte, and there-
fore unfitt to be an expressour of there misteries. But that
which emboldeneth me is this, that thongh I aunswere not
there worthines, yet I shall after a sort observe decorum, in
beinge as farr of from presentinge the yeary truth by my
penn, as the painter is from describinge the lively vew thereof
by the draught of his pensell.

The citie of Strasbourg is called in Latin Argentina, for

the number of silver mynes which be founde in the contry of Alsatia, wherein it is seated. The which, as it hath the walles fortified with moste artificiall bulwarkes for to defend them without from the force of enemies, so the houses be adorned with moste curious paintings to delight within the behoulders: for the excellencie of both which it is placed emongest the cheef cities in theise partes of Germany, and renounid through all Europe for the workmanshapp of the tower, and the artificiall mocions, morall figures and astronomicall instruments inclosed in the fabricke of a clocke. The tower is moste spoken of for the arte in rearinge up a heape of so many stones, almost contrary to nature, six hundred foote highe in the aire, so geometrically that it seameth rather to hange therein then lean on any sure fondation, and that it hath continewed almost this four hundred yeares. I assure you, sir, to behoulde the same, beinge in the topp thereof, it seameth to have threatned ruine ever since the first hower it was built. passadge lying open through every stone thereof to the winde and the weather in sutch sorte that I scarcely rememb're my beinge on the heith thereof without a tremblinge terror, consideringe that I might have fallen to the grownde every moment throwghe the same. There is added to this rare heith a meruelous sensible deceipt of the behoulder, for it seameth not to be by the half so high, to ~~take~~ the vewe thereof from the foundation. I attribute this to the smale hould the beames of the eyes can have on the stones of this buildinge, beinge everie waie (as I before have mencioned) perflatiles, and the force of the sight beinge divided into so many and sundry partes (by the meanes of those chiones it lighteth on when any man looketh up to the tower,) is made more weake and feable, and, therefore, cannot by reflection bringe backe to the eyes the perfect forme of the object: for the seuce of seinge beinge the seruant of the mynde, dooth represent by the eyes (which be, as Plato termeth them, *ad animam perforatæ fenestræ*,) the trew shape of that thinge it was commaunded to behould, sendinge forthe his beames, as bailifs, to arrest the object to appeare before reason that keupeth his coort in man's mynde; which, beinge vearye swifte, escapeth, and is not attayned to by pursute; and by that reason, lookinge on a whirlinge wheele, wee discerne not the spookes thereof, nor on birdes flyinge wee see no fethers; or ys the object be veary farr of, as out of his bailiwick, he returneth *non est inventus*: and therefore we attaine not by sight the grasse that groweth on mountaines farr of, nor disceru branches though wee behould the trees; or if they be

but informed by others, then they reporte falsly; and therefore men behouldinge the moone in the horizon, through and by the meane of the moist and vaporous aier, the eies reporte to the minde the moone to be bigger then it is 2 howers after: and an ower to be broken in the waves that is whole; a penny in a boule of water to be a grote for bignes: or, if theise ballifes meet with an artificiall object, then as with a suptill sophister, beinge deluded, they err in there arrant likewise; and that is the reason why Zeuxis' painted grapes dasled the sighte of the birdes, and whye Parrhasius coortine deceaved Zeuxis the painter; that Pigmalion's handes, in beinge in love with his owne picture, deceaved his eyes; and to applie it to this present example, this seameth to me the reason why this artificiall tower deceaveth the behoulder.

In the fabricke of the clocke which standeth in the church, nature for geavinge sutch an excellent subject to woork on, the will of the devisor for his invention and disposition, and the handes of the artificers for there exquisitenes in gravinge, carvinge and paintinge, and all three for the consent they had in the perfettinge this rare devise, are so much to be wondered at, that the behoulder remaineth doughtfull to which he shouold geave the glory or praise, for it should seem they all contended for the highest point of wonderfull admiration. Nature hath geaven a kinde of woode, called Zilly, which hardly can be discerned from stone. The devisor hath placed in this, besides divers incredibile motions, the best instruments of astronomy; and the painters hath bestowed thereon the summe of their cunninge and the perfection of there arte. To retoorne to the devise, therein is to be seen a shoe of eternitie; the begininge of Tyme and a vewe of Age; the periods of the planetes; the yearly and dailie motion of the soonne in the zodiake; the conversion of the moone in her cycle, and a more particular distinction of tyme by motions artificiall of weakes, daies, howers, quarters and minutes: adorned also it is with beautifull pictures of holly and prophane stories, and with admirable motions of men, beastes and birdes. To entreat of theis partes in order dooth cause me to be preposterous, for first I must describe the heele and after, last of all, the heade. Eternitie is partly figured by the begininge, and partly also by the laste parte of the fabricke. The pellican that supporteth the globe dooth represent the poet's Atlas, whome they fained to beare the woorld on his shouldiers; but Christians do resemble it to our Saviour, by whome all thinges have there life, as the globe hath hir motion by the instrumentes conveyed in the belly of the pellican. Tyme is figured

by the heavenly globe; for as by the one wee knowe the revolution of the moveable yeare, so by the other wee discerne the distinction of all motion, for the philosophers define tyme to be *mensura motus*. Before the heavens weare created there was no naturall motion, and, by that reason, there wold be no *mensura motus*. That estate of beinge which was before the creacion of the woorld was called therefore eternitie; because therefore the pellican is placed firste, out of which proceedeth the cause of the motion of the globe which representeth the woorld, therefore the pellican figureth forth eternitie, and the globe representeth the begininge of tyme. The globe is moved every daie by a circular and violent motion, and therein the soone in his naturall coorse kepeth the eclipticall line, whoe, although he be likewise whirled about by the violence of *primum mobile* everie daie from the east to the weast, yett in his zodiake he finissheth his naturall coorse from the weast to the easte every yeare; which tyme is said to be his period, as that also of the moone in twentie eight daies and eight minutes; that of Saturne in thirtie yeare; Jubiter in five yeare and eight dayes, and so likwise of the reste; and that of the eighth spher (which is tearemed *cælum stellatum*), where the fixed starres remayne in six and thirtie thowsand yeares, which is the period of the spher, and it is called *magnus annus Platonis*, because he held opinion that then all thinges should beginne anew. The third yallowe great compas (that resembleth after a sorte a wheele, by reason of the forme and read lines that be like spookes,) setteth forth a callander for one hundred yeares (in the 4 corners of which be described the 4 monarchies), which was called of the poetes the age of man, and therefore they fained that Nestor lived three men's lives, because he was three hundred yeares owld, and this callander doth morally signifie age, and particular describeth the daies of the moneth, the letter Domini-call, the Epact, and the goulden number, all which be shewed by the arrowe of Apollo, there painted in the left hand of the table, and by the finger of Diana on the right side thereof. The great circumferunce of this circle that is coloured yallow finisheth his cours in a yeare, the inward part that is coloured blewe in a hundred yeares retourneth to his period. Over which be motions of the planetes, as they geave the denomination to the daies, as on sunday the sonne presenteth him self, drawen in a chariot with tow white horses, with his strength Leo. The moone of munday, drawen in chariot by twoe redd hertes, her strength Cancer. Mars on tewsdaie, drawen in his coach by twoe tigers, assisted with his strength Arics and Scorpio. Mercury on wednesday, drawen by twoe

redd cockes, with his strength Gemini and Virgo. Jupiter on thursdaye, in his chariot drawen by twoe peacockes, his coachman Sagittarius, his strength Pisces. Venus on fridaie, drawen in her chariot by twoe white doves, her coachman Cupid, her strength Libra and Taurus. Saturne on satterdaie, drawen in his coach by twoe greane dragons, his strength Capricornus and Aquarius; so that in the whoale weake they all shewe themselves. This motion is meruelous beautifull and veary strange, and in my opinion adorneth more than any other parte in the whoale fabricke. Those rounde spotts in the twoe sides of the callender be the notable eclipses of the soone and moone, that shall happen within this thirtie twoe yeares. The rounde blewe, havinge the center thereof redd, is nothinge but the motion of an index that sheweth the minutes of the hower; on the sides whereof be twoe angelicall boyes, the one havinge an hower glasse which he torneth every hower, the sande beinge emptied out in the lower parte thereof; the other havinge a cepter in his hande whiche he listinge up semeth as it weare to commaunde the clocke to strikē. The next great circumpherence distinguished by twenty foure howers, is an astronomicall instrument called the astrolabe, wherein be the howerly, dailie, weakly, monethly and yearly motions of the planets and starres; in the corners whereof be the foure ages of man, the foure seasons of the yeare: above this is the monethly course of the moone which doeth so wax and waine, is manifested shininge or shadowed, as the moone is in the firmament. Above this be those men which strikē the quarters, wheare the hower is resembled to the life of man, which hath his infancie like to the first quarter, which is strooken by the child; his adolescencie resembled by the second quarter, which is strooke by a yooth; his manhood resembled by an armed souldier, whoe strikes the third quarter; and his owld age resembled by a graie-bearded man, whoe striketh the laste quarter. The hower glasse beinge nowe emptied (which the angelicall boye before spoken of that sitteth belowe by the circule of minutes held in his hand), the course of man's age is by that figured to be ended, and therefore death ensueth and striketh the stroke on the little bell, as it weare to summon us to appeare before the tribunale seat of the heavenly judge, and sheweth that the lif is finisshed as the hower, whose droppes of sand be resembled to the daies, and protract our lif to our end, and that our period of abidinge heare is so shorte as the hower is in respect of eternitie. Opposite to death is Christ which reviveth and raseth up to lif everlastinge; and in this second place is eternitie signified, whoe was before all tyme, figured in the pellican belowe, and shall continew after all

tyme is ended. The motion whereby the nature of our Saviour is manifested is every moment to come forth out of that place where he is pourtracted, to signifie that he carefully provideth for all ages, and lovingly presenteth him selfe at all tymes. This is, Right Worshipfull Sir, in breef, the summe of that which is in the fabricke of the clocke contayned, wherein lie hidden more mysteries then I have manifested unto you in theise fewe lines, and yet so mucht hath been uttered as deserueth a duble and treble consideracion, for in this so many divers partes is a wonderfull consent and agreement ; for heer the foure men doe soe distinguishe the continewaunce of the whole woorld, as the foure seasons doe the yeare ; the ages doe the life of man, and the foure quarters doe the moone and the hower ; and yeat all theise have and figured by death, all theise have originall motion by Christ, which is there lif, figured forth by the pellican, and all theise have been garded and maintained by our Saviour, the laste parte of the worke. There is also the creation of man, the fall of man, and the restoringe of man, and his resurrecation, painted in the lower parte of the table, over the eclipses of the soonne and the moone. The cocke on the left hand dothe croe at three of the clocke in the afternoone. This was not devised of late, but kept in the church as a monument of antiquitie ; for in tymes past they used, when the passion of Christ was celebrated, to make this cocke croe at sutch tyme as they reade in the Evangelist, Peter three tymes deniali of Christe, the which savoreth nothinge of the invention of the rest of the woorke. The other side is only an artificiall steare whereby men maie behould the conveyances of the motions within. In the mindes of the magistrates that founnisshed the deviser with habilitie to make shewe of his skill by magnificent expenses, there is to be considered a desyre to consecrat the memoriall of there names to perpetuall admiration of succeadinge ages, imitatinge therbie the examples of many kinges and princes that emptied there treasures on such heroicall woorkes. Some in buildinge of temples ; some by inventinge of warlike engins ; some by devisinge spatiuous and ample theatres ; some by convayinge miraculously waters by aquæductes ; some by buildinge of bathes ; by bridges ; by gardens ; some by piramides ; some men by obeliscy, and some by measuringe of tyme by clepsydræ, clockes and hower-glasses and sutch like, that to recite all the other kindes of inventions weare to you troublesome and to me laborious. The great Temple of Diana in Ephesus did contayne in length foure hundred and thirtie twoe feet, in breadth one hundred and twenty, was supported by one hundred and twenty seaven

stately pillers, and was a buildinge twoe hundred and twenty yeares by the moste exquisite artizans in all Asia. The walles that inclosed the great citie of Babilon, built by Queen Sy-miramis, weare in circute sixtie miles; in heith, two hundred feet; in breadth fistie; weare distinguished with twoe hundred and fistie stately towers; in one yeares space weare finisshed, but by the hand of thirteen thowsand woorkmen. The children of Israell, that lived foure hundred and thirtie yeares under the slavishe servitude of the tirannicall Pharoes in Egipt, weare busied cheefely in there latter tyme in workinge of those stately Piramides; the commen people bakinge of briake for the foundations, and the most learned amongst them in carvinge of stones for those hyerogliphicall misteries. Trajan the Emperure, as it weare in dispite of nature, made a stony bridge over the swifte river Ister of twenty arches, seavered by one hundred and twentie feet, in heith forty cubites, in breadth thirtie. The theaters at Rome weare capable of sixtie thowsand persons to behould, and of navis of shippes to present *navale prelum* for pleasure unto the people. Hortipensiles weare no lesse admirable, that were so artificially set on pillers, that they seemed to hange in the aire, and therefore weare called hanginge gardens. The tombe that Artemisia bwilt for the kinge of Caria is renouned through the whole woorld by the name of Mausole. The great Colossus (that was in the haven of the Ile of Rodes, was an imimage of sutch a meruelous heith, that great shippes with all ther sailes, there topes and topp gallantes, mought enter betwixt his legges,) is to be wondered at howe it stooode firme and immovable of winde and tempest, without any shrowded, so many hundred yeares. Dionisius the tiran was the inventor of the warlick engin called Catapulta; but first he, by proposinge infinite rewardes, assembled at Siracusa, in Sicily, the most rare persons for invention in all Africa and Europe. Archimedes did devise, by many yeares study and wonderfull expenses, a burninge glasse, wherewith he woold sett a fir the Romaine shippes many leagues of, and handes of iron to lifte upp whole navies by force, and to make them as it weare flie in the aire. Nero did invent and caused to be bwilt a banquetinge howse in Rome, wherein the motions of the heavens, the conjunctions and opositiones of the planettes, wear hourelly presented unto him as he sported him self with musicall instruments. Vitruvius for warlike engins is of admirable renoune. And Berossus the Caldean did first devise to measure the tyme by an Hemicycle. Aristarchus of Samos, by a dische havinge in the center thereof a strawe directed to the zenith, and Augustus the Empereuer in Campo Martio upon the

caracters in obeliscis, did discerne the shadowes, and by that meanes distingwished the howers of the daie. Papirius Cursor did the use of horologis at Rome: and Scipio Nascica did firste devide the daie into twenty foure howers by the runninge of water. And Boetius Severinus the philosopher did first invente those clockes wee daily use, that move by waigtes and tourne by wheeles*.

This catalogue I alleadge to shew, that in all tymes and ages moste renounied princes have contended for the prise of glory, by inventinge rare woorkes for necessitie or pleasure, and also to shew that in all tymes and ages menn have been very curious, and have bestowed great cost in distinguishinge of tymes, as a thinge that ought to be esteemed moste pretios. To imitat whose example and to exceed whose excellencie, the Senate of Strasbourg have caused this wonderfull fabrike to be made in this forme as you see, by Doctor Dassipodius, publicke professor of the Mathematickes, Wolkenstenius his coadjuitor, and Stun the painter; the renoune of whose fame as it is reported in moste partes of Europe, so no dout it wil be perpetuated by continewance of tyme to all ensewinge posterities. Thus hath, Right Worshipfull Sir, my desyre to declare the forwardnes of my good will carried me perhaps farr beyonde the compas of my learninge, in indeavoringe to include sutch an exquisite peece of woorke in my rude letters, and to contayne the statlynes of the high tower within the basnes and lownes of my creapinge style. But I hope you will easily pardon this presumption, consideringe it proccadeth from an obsequious mynde to procure your contentment by this my studious traiale. And although as it was geaven for advise to a temerarious weake person, that he should abridge some what from his rasshenes or add somethinge to his strength, if he ment to attaine any thinge by his labour, so I maie be admonished that I should have with houlden some parte of my good will, or encreasched somewhat to my knowledge, before I had undertaken the description of this fabricke, yf I did desyre to make my letters acceptable to the willinge peruser thereof. Yet still I bwild the foundation of my comptorte on the assured pillars of your favorable and gracious acceptaunce.

* In the *Archæologia*, vol. 5, is a very interesting article on the introduction of clocks by Davies Barrington. A manuscript at Trinity College, Cambridge, O. ii. 32, contains another account of the Strasburgh clock, written in Latin in the year 1590. These two accounts seem to agree very nearly with one another.

LORD BURGHLEY'S MEMORIAL CONCERNING
DR. JOHN DEE'S OPINION ON THE REFORMA-
TION OF THE CALENDAR.

[MS. Laud. No. 39, Art. 14, Orig.]

I have perused Mr. Dee's booke concerning his opinion of the reformation of the old Romaine Calender, and I have conferred also by speche with him at good length thereon; and I find his judgment resolute for the error and inconuenience to have yt continued; but he differeth in the quantity of the error, for he hath made manie proofes by demonstration astronomicall, that the superfluous nombre of daies to be abridged are xij. wheare the Gregorean judgment maketh them to be but x. I am not skilfull in the theoreekes to sernn the pointes and minutes, but yet I am inclined to thinke him in the right line, for I find he maketh his roote from the yarie point of the nativitie of Christ in the meridian of Belem; and the Romanines have made their roote from the time of the Counsell of Nice, and, according to that, theie mainteine theare opinion. But by Mr. Dee, yt appears the error in computation grewe betwixt the radix of Christ's Nativity and the celebration of the Nicene Counsell, wher he proveth by a great nombre of good authorities, such as think the Romanistes cannot denie. It weare good in my opinion (wheareunto he also consenteth), that by hir Majestys order sum skilfull men in this science, as Mr. Digges and others, to be called owt of the Universities, might peruse his worke, and conferr the thinges by spech; and though he doth covereth the x. daies to be insufficient, yet he yeldeth for conformitye with the rest of the world to assent to the reformation of our Engleshe calender, with the abridgment of x. daies onelie; so as the trewthe be denounced to the world that ought to be xij. dayes, hoping that the trewthe will drawe the Romanestes and other partes of Christendome to take owt their Calender hereafter the said odd daie.

Theare appeareth great cawse to have this conference accelerated, for that it is requisite, for a secretroit matter, to be informed before November; so as either everie moneth from Marche till November maie bear equall defalcation, or sum one moneth maie bear the whole. Thus much have thought good briefelie to deliver you mine opinion.

THOMAS HOOD TO LORD BURGHLEY.

[MS. Lansd. No. 101, Art. 12.]

To the righte honorable Sir William Cecill, Knighte; Lorde Burleighe, Lorde Treasurer of Englannde.

Maie it please you, righte Honorable, to understande, That forsomuche as the maintenance of the mathematicall lecture, and other necessaries belonginge thereunto dependeth especiallie upon the execution of certaine articles confirmed by the right honorable the lords of her Majesties Privie Counsell concerninge the capitanes of the trained bandes in the citie of London, and the erectinge of a mathematicall lecture therein, I did therefore in humble manner request theire favorable letters to the Lord Maior and his bretheren for the speedie execution of the said articles. To my petition I receaved this answeare: That it pleased the right honorable lords in my behalfe to directe theire letters to the Lord Maior and his bretheren, requestinge them to move those which had binne contributaries to my lecture to continew theire benevolence towarde the same as they had begonne. The which answere, Righte Honorable, as it seemed greatlie to favour my preferment, so am I bownde to be thanckfull for the same. But consideringe that my wages dependeth not upon the contribution of anie certaine number of men, but upon the promise of the Lord Maior and the citie, I feared that their Honours letters so directed wolde be an hinderance to my purpose, I was bolde therefore to renew my petition unto theire Lords, whereunto an answere was retorneed in these wordes. That theire Honours were readie to grante the same, so farre forthe as your Honour wolde consent thereunto, wherfore my request unto you, Right Honorable, is this, That consideringe my petition containeth nothinge prejudicall to the honour and profite of the commonwealth, or that hathe not by your Lordships hande binne adjudged convenient, and earnestlie requested by the whole citie, it wolde please your Lordship to further the same; and I doubt not but as I shall thincke myselfe bounde unto your Honour, and the rest for your greate and singuler favour, so you shall have just occasion to saie (in respecte of that good which by mine endevour shall arise to the common wealth) that your benefite was bestowed upon a painefull thanckfull and well deservinge man*.

Your Honours,
Most humble,
THOMAS HOOD.

* Towards the end of Elizabeth's reign, there was a mathematical lecture read

TYCHO BRAHE TO SIR THOMAS SAVELLE.

[MS. Harl. No. 6995, Art. 40, Ong.]

Literas tuas circa initia Septembris ad me Hamburgo per scriptas, vir præstantissime eruditissimeque, misit huc clarissimus vir D. Doctor Winshemius, easque dum peregre in Seelandia absum, die 22 Novembris recepi, quæ mihi admidum gratæ erant. Nec enim insolitum quid accidit, si vir eruditus, in variis Europæ locis utut de facie mihi ignoti, ad me subinde dent literas. Quod et ego vicissim per occasionem facere non supersedeo. Non tamen ita mihi ipsi placeo, nec tanto me dignor honore quo tu candore et benevolentia singulari erga me potius affectus, quam quod ejuscemodi quid agnoscam, me afficias. Si præsens præsentem aliquando allocutus fuisses, ex quo sic aliquoties animum induxeras, equidem tuis huc accessus mihi percharus evenisset. Solent præter alias nationes diversas tui quoque conterranei Angli me quotannis, a statis præsertim tempore crebrò invisere, quos et, uti par est, in pretio habeo, et prout cujusque fert ingenium atque desiderium, libenter cum illis de re qualibet proposita confero, quot et tuum non gravatim facerem, cum ex literis tuis perspiciam, tanquam ex ungue Leonem, te ingenuum acumine judicio et eloquentia præpollere, modo Eolus atque Neptunus tam averso animo mihi tuum huc adventum non invidissent. Reddentur fortè alias placatores, nam et eos qui ventis atque undis præsunt, instar eorum mutabiles esse condicet. *Nec fera tempestas toto perdurat in anno.* Dahit fur forsitan aliquando occasio, qua his faventibus et benignius aspirantibus, id quod haecen non successit, commodius expedit. Eris mihi, ubi id evenerit, hospes apprime acceptus. Interim quod licet et decet, quodque a me tam obnixe expetis, præstare non intermittam. Mitto siquidem bina exemplaria libri nostri secundi *de recentioribus cæli phænomenis.* Licet enim non libenter haec a cæteris tomis, nondum typis integre absolutis, avello, tamen tuæ sincerae et amicæ petitioni morem gerere volui. Habebis et reliquos, sine quibus hic penè multilis est, quando typis nostris ad colophonem fuerint deducti. Interea temporis per otium hunc, quo nunc te dono, evolve, disquire, dijudica. Et si quid in hoc dubii, aut minus apodictice prolatum adinveneris, ingenuè admone, tuamque et aliorum præstantium in Anglia philosophorum de singulis eruditam censuram, sive pro sive contra nos faciat, conquire,

in Leadenhall Chapel; in 1631 this had been discontinued, but lectures on navigation were then read in the Blackfriars, at the house of Adrianus Marus. Stowe's Chronicle by Howes, fol. Lond. 1631, p. 1080. Thomas Hood the writer of this letter, was the author of a treatise on the sector, and several other scientific works.

audacter profer, meque per literas, cum libera restituetur navigatio, de his certiore redde. Vale et magnificum spectatissimumque virum dominum Danielem Rogersium, regineæ Majestatis consiliarium atque secretarium dignissimum, (qui etiam legationis huc in Daniam munere functus, me cum suo comitatu aliquando invisere non est gravatus) meo nomine saluta, unaque illum de mihi promisso serenissimæ reginæ privilegio librario, pro quo jam aliquoties frustra ad ipsum scripsi, admone ut mature stet promissis, quo diploma illud primo vere, si antea ob hyemis asperitatem fieri nequeat, certò obtineam, cum cæteris quibusdam, ab imperatore atque aliis regibus impetratis, operibus nostris præfigendum. Aut si privilegium illud non est missurus, indicet saltem, quod et cur id non concedatur, sicque fidem datam apud me sufficienter redemerit, eritque excusatus. Saluta quoque meo nomine officiosè nobilissimum et excellentissum dominum Johannem Dee, quem in patriam feliciter reversum audivi, ipsique hoc nomine congratulor, omniaque prospera opto. Nobilissimum quoque et pariter eruditissimum mathematicum Thomam Diggessæum* ex meo ore non insalutatum relinque, cui etiam ex animo faveo et bene cupio. Utrique autem horum librum nostrum transmissum ostende, ut et illi in eum disquirant atque suam de ejus contentis sententiam liberè pronuntient. Quod si literis ad me datis præstiterint, ego et respondere et amicitiam in posterum cum illis colere atque de rebus philosophicis et mathematicis jucunde conferre nequaquam detrectabo. Iterum atque iterum diu et bene vale. Dabantur Vraniburgi, calendis Decembbris, anno 1590.

TYCHO BRAHE.

Addidi quaterna exemplaria meæ effigiei nuper Amsterdami cupro insculptæ. Si qui sunt apud vos excellentes poetæ, quales in fœcunda et facunda vestra, et terra et vena, plurimos inveniri non dubito; cuperem, ut argutum aliquod epigramma in icona hanc atque operum meorum commendationem delectationis ergo luderent. Qua in re eruditissimus dominus Daniel Rogersius, suam quoque erga me probare posset benevolentiam modo à Republicæ senioribus negotiis tantillulum vacaret†.

Clarissimo in primisque erudito viro Domino Thomæ Savillo, Anglo, amico suo dilecto.

* This is the same person whose letter to Lord Burghley is printed at p. 6 of the present volume.

† Daniel Rogers was distinguished in the literature of his time. I have not been able to ascertain whether any other memorial of this application remains. A good portrait of Brahe's is inserted in the Epist. Astronom. Francof. 1610, from a painting taken when he was in his fortieth year.

JOHN BULKELEY TO THOMAS HARRIOT.

[MS. Orig. in Sion College.]

Erudito viro Thomæ Harrioto amico suo Johannes Bulkeley salutem dicit.

Obtemperavi tibi tandem, mi Harriote, et felici auspicio id factum sit, si tacuissem mea mihi non meruissent, aut nunc fortasse suo judicio perivit sueto. Non eo animo aut consilio hæc scripsi, quo laudem hinc mihi aliquam acquirere contenderem, si vituperim effugiam voti mei compos fiam. Legimus in procœmio quarti [libri] Conicorum Apollonii, Cononem Samium, quem Archimedes vir acerrimi judicii propter ejus singularem prudentiam summis laudibus extulit, a Nicotele Cyrenæo tanquam non recte in demonstrationibus versatum reprehensum fuisse. Scripsit quoque Eutocius Ascalonita inventa initasse Erastosthenis Nicomedem; utque Socratem, Apollonio oraculo sapientissimum judicatum, nichilominus carpebat Aristophanes. Denique Archimedi ipsi quandoquidem non defuit reprehensor. Quomodo ego sperabo me posse carere calumnia? Verum si criticorum mortibus dilaniare in te cudetur faba, qui tua culpa, tua, inquam, maxima culpa, præcipua causa fuisti cur hæc mea, qualia cumque sint, in lucem perclararam prodierunt, quæ antea demi in tuto silentii mœnibus defensa latebant. Quamobrem in tuam tutelam protegenda suscipias velim, quoniam tibi tuoque nomini ea dicamus tanquam amicitiae quæ inter nos mihi ob virtutem solam interessit. Hisce igitur laborantibus, ubi opus sit suppetias ferre (uti confido) ex humanitate tua et ingenii acumine non deditabere. Vale. Ex aulula Mona, pridie calend. Martii, anno 1591*.

* This letter forms a dedication to a large work by Bulkeley on the quadrature of the circle, the original manuscript of which is in the library of Sion College, and is, perhaps, the only remaining memorial of one who appears to have been an ingenious mathematician, considering the time in which he lived. From this dedication it appears that Bulkeley, under the advice of Harriot, had intended to consign his work to the press; and the reason why the project was abandoned does not appear. This is also an early notice of Harriot as a mathematician; although Gabriel Harvey, in his "Pierces Supererogation," 4to Lond. 1593, p. 190, classes him as a "profounde mathematician," along with Digges and Dr. Dee.

EDMUND JENTILL TO LORD BURGHLEY.

[MS. Lansd. 77, Art. 59.]

October 1st, 1594.

In all humilitie (right honorable) have I presumed, upon the reportes by my poore wief of your most favorable and gratiouse meaninge towardes my relief and release in this my distressed estate, by letter to solicite your lordship and to confesse my fault unto your honor, to lay before you suche frutes of my studdies as maye at least attenuate the offence, and move compassion in your honors mynd for my delivery. My cryme is counterfetinge of Forren coyne not currant in this realme ; urged therunto, I doe protest, not through anye vicious or lascivious kind of lyvinge, but through meere and extreame want of mayntenance to susteyne my wief in her long contynued child-birth sicknes, the relief of myself and children, buyinge of booke, payinge of debtes and triall of conclusions mathematicall and serviceable for my countryes good ; the frutes and finall endes wherof, not suche as are common or triviall, but rare and to great use in anie state or comonwelth, not fytt for vulgar knowledge, I heere moste humbly offer in redempcion of my great amisse and fault committed, to bee performed within some smale tyme after my release and some mayntenance with the recovery of my helth.

First an instrument, wherby the distance to anything, together with the height and breadth therof, at one stacion or standinge only, shal bee obteyned.

The second, a perpetuall motion of sufficient force to dryve a myll.

The third a payer of compasses, which shall describe all sortes of figures geometricall and spiral lynes, and maye, for their excellencye, bee termed the Euclidean Compas.

Howe serviceable theis three are, and especially the two first, for all kynd of services as well at sea as land in warr and peace, it is needless to dilate, when half a wourd doth make your honor knowe as muche. Only this I crave in regarde heeroft your honorable and moste favorable meanes, either by warrant from your lordship and my honorable good master Sir Thomas Henage, unto the Lord Maior for my libertie (beinge as muche as he requireth), or otherwise to acquaynt her moste gratiouse Majestie with theis my offers to whome they are wholy dedicated, and of whose moste excellent mercye and clemencye (in regarde of my soone deliverye) my soule is well confirmed through your honors mediacion,

that untymely death through sicknes and ymprisonment growinge by grief of mynd in sorrowe of my faulte prevent not these my good endevors ; besides the edition of my workes of perspective and fortification, such as hetherto hath not byn seene the like the attayntment unto the knowledge wherof, hath byn cause of my greatest wantes, and want the only cause of my offence committed. Thus, cravinge pardon for my teadious boldnes proceedinge from a troubled contrite harte, prayinge for your lordship's helth in all honor and happynes, I moste humblye ceace

Your honor's poore and distressed suppliant,
EDM. JENTILL.

*To the right honorable his singuler good lord
The lord high threasurer of England.*

INVENTIONS BY EDMUND JENTILL.

[MS. Lansd. 113. Art. 4.]

*Invencions founde of late by Edmunde Jentill for the forte-
fyng of Her Majestie's Narye and the benefitt of this
country.*

A device whereby twoe menne maye be sufficient to waye the waytiest anker in her Majestie's navye with greater expedition then it is nowe done with the nomber nowe used.

The like device is founde, for the hoystinge of the mayne yarde with the like expedition.

A perpetuall motion is alsoe founde out of sufficient force to drive a mill in any standinge water, or quike springe, which maie alsoe be converted to sundrie other uses comodious for all estates, which have hetherto byn supposed to be unpractyzable.

A device wonderfull strange is alsoe founde out whereby a vessell of burden maie easilie and safely by guided both against the winde and tide *.

* Nothing is more easy than to picture the results of supposititious inventions on paper; a remarkable instance may be seen in the "Famous Historie of Prior Bacon," edited by W. J. Thomas, p. 24-5:—"Art ofteutimes doth those things that are impossible to arnes, which I will make good in some few examples. I will speak onely of things performed by art and nature, wherein shall be nothing magical, and first by the figuration of art, there may be made instruments of navigation without men to rowe in them, as great ships to brooke the sea, only with one man to steere them, and they shall sayle far more swiftly than if they were full of men: also chariots that shall move with an unspeakable force, with-

HENRY MARSHALL TO LORD BURGHLEY.

[MS. Lansd. 101, Art. 16. Orig.]

Right Honorable,—Forasmuch as I have of late devised two rare inventions, the which may be profitable to my contrye, and damageable to the enemyes thereof; I thought it my dutie (having found your honour alwayes my especiall good lord) to offer the discoverie of the same to your lordship before anye other. The which if your honour shall thinke worthie, maye be then imparted unto Her Majestie. The first is an engine, whereby the walle of anye towne or castle maye be defended from the force of anye canon: and the other is an engyne, which shall breake the araye of anye battell being readie to joyne: the which engynes are easilie made, and yett neither verie chargeable nor paynefull to transporte. And because I understand your honour to be delighted with such rare inventions, I thought it good to make modelles of the same, whereby your lordship may the easelier conceave my intention, and the better judge of the benefitt and sequell pretended. Thus fearing to be troublesome to your honour, and craving pardon for this my rashe boldnes, I wish your honour good health and long life to God's pleasure.

Your honour's most humble in all duetifulnes,
HENRY MARSHALL.

*To the right Honorable Sir William Cecill, Knight,
Lord Burghley, Lord High Treasurer of England,
London, the 1st of June, 1595.*

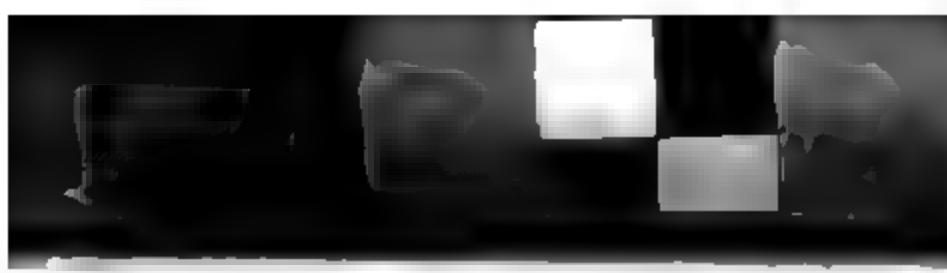
EMERY MOLINEUX TO LORD BURGHLEY.

[MS. Lansd. 101, Art. 17. Orig.]

1596.

Right Honorable,—As I have ever receaved, so I ever acknowledge your honorable favors towardes me, and where I have longe endevored to be a helpinge member to my contry (as God enhableth me, by whome every good and profitable thinge is effected,) so havinge by Him, by appa-

out any living creature to stirre them. Likewise, an instrument may be made to fly withall, if one sit in the midst of the instrument, and doe turue an engine, by which the wings being artificially composed, may beat ayre after the manner of a flying bird."



your letter, which indeed is not enough to give me satisfaction. Let Kitt, when he goes next to London, speeke to Bill, or att the Blackfriers, for a perfect copie of Petiscus; my brother the captaine w^m send it to me speedilie. The touch that you give v^r, our doctrine of differences or triangular nombers, . . . me of them, wherin to understand somethinge, I . . . one day bee a begger unto you. Your dog, that hunts by the sines onlie, and I am growen familiar, and he is an excellent dog; but your she bitch hath no fellow for . . . , onlie she is slow; I had not lost hir, but knew hir goodnesse wel enough: the reason why I did nott use her in the former workes, was because, beinge in way of calculation by the tables onlie in that practise, I endeavored to cleare that way of all rubba; also because I conceaved it to be the shortest, I hastned (so greedie was my desire) to see the issue of my worke; so that by the assistance of thes dogs of yours I grow so confident as to undertake to pursue in chace anie game: but then onlie I shal be sure that nothinge doe escape me, when you shall please to imparre unto me a batch of your triangular kinde.

I need not bee so curious to send you my doubts in *individuo*, for howsoever you satisfie me in private as you have done now, nevertheless, because you require it, I have sente them in two supplements, the one unto my letters that you have alreadie, the other unto thes, which, unlesse you had remembered me of, I should have omitted againe.

My worke is crowned now you allow of it, and indeed ther wanted in mee nether will nor industrie to accomplish it, nor in you will nor skill to instruct me in the sacred wayes of arte; be you therfore ever of me unconquerable respected, or be I not att all.

You have recomforted mee much to intimate that anie greate difference in my workes will discover a farther misterie; for I was almost dismned to find thes second observations give an Aphelie different for the former 3 or 4 degrees.

Of this later worke I send you all the numbers given and found, and had also of manie more by this time, if the impossible issue of this last worke had not stayed my proceedinge till I receaved your censure of it. As you direct me I will proceede to doe them all, for I am growen verie experte in this calculation. I did not mistake that $\alpha \beta$ in the diagramme I sent you was double the eccentricitie, and therfore, before the recepte of your letter, in this second worke I had placed β att the center, and ω att the centrorde, not onlie that $\alpha \beta$ mighte still remaine with Kepler the single eccentricitie, but to make it also corresponde with your vice royall probleme beare with

this imitation. Concerninge the Joveall starres I writte no thinge of them last, because I had nothinge to writte; for indeede, although both I and the yonge philosopher att Hambesbrooke have often and in verie cleare nights (when Presepe was most plaine to bee seene without the cylinder); when wee, I say, have often diligentlie observed Jupiter, wee could never see anie thinge; I impute it to the dullnesse of my lighte, for onlie with your greate glasse I could se them in London.

That you have made so manie exellent observations of them I am most glad of, for you have gotten the starte of all in suminge ther perioda.

Ther periods are verie merveilous, especiallie that of *Jovi proximus*, whos scituacion also is no lesse merveilous, beinge not one diameter of Jupiter of from him. Of thes thinges and thos other *mirabilia quæ indies juvenis*, I longe to bee with you to discourse of them. My wiffe is well. Now you know all my comfortes. I have lost my second boy also, and wel neere eighty catle of the murraine, and the die still; now you know all my discomfortes and losses. Farewell, and lett not the hugenesse of this missive discourage you from readinge of it; doe it at leisure and by peeces accordinge to your best opportunities, and sometimes use the power you have in me, which is to dispose of mee accordinge to the utmost of all or anie of my abilities.

Your faithfull frind,
WILLIAM LOWER.

By the helpe of your dogs, I will revew all thos workes of anie that exhibite the distance in the ellipses, equal or neer-est to the same distance found before (for the workes uppon the former positions of δ in the eccentricke, which were onlie to find out this, I thinke you care not for); and when I have perfected them, I will send them unto you, with all the numbers given and found, whether the quesite consent or no, since you so require it.

WILLIAM LOWER TO THOMAS HARRIOT.

[MS. Addit. 6789. Orig.]

Ira' venti, April 13th, 1611.

I so overwhelmed you the last time with a longe letter as it is just I should make you amends now with one as shorte. To send you none at all (which perchance had bene best, consideringe the use you have of all your time) I could not consent unto, out of the addiction and delight I have to bee still conversinge with you ; therefore I will onlie signifie how it is with us, and so an end. My course of calculation I have stopte untill I heare from you ; the two greate causes of my stay I declared in my last letters. I fell since into Vieta's last probleme of his second apendicle, Apol. Gal.* , and compared his way with yours that you last gave me : but to confesse a truth I can have my will of nether ; and the probleme appeares to me not universall, but requires determination ; for let the b a given have the same sides a b , a c , that Vieta's hath, and lett v' s'' be the same that Vieta gives ; now I will give a Δ that shall have thes sides, so as it shal bee impossible to find anie pointe from whence lines drawen unto the corners be in the given rate, and that is by giving a Δ with the same sides a b , a c , but in such position as the $<$ b a c be $>$ or $<$, then Vieta's $<$ b a c , in such measure as Vieta's two circles doe nether cut nor touch. This rubbe put me out of this course, wherupon I betooke me to your problemes for the distinguishinge of the sides of Δ^{les} , whether the summe or difference of the sides and the angle adjacente or contained with the other side were given in this. I proceed still with much pleasure and satisfaction. I have also putt in order all thos propositions which you also gave me, but I had copied in lose papers and with ill diagrammes, so that all the thinges stand well ; and so I thanke God doe we also, excepte my catle, which have al this winter bene persecuted with the murraine ; since Christmas verie neere I have lost 100 beastes, —Vieta's sacrifices to the witch Melutina for the invention of one probleme. But I skarce keepe my promise with you. Farewell. I am all yours.

WILLIAM LOWER.

To his especial good frind, Mr. Thomas
Hariott, deliver thes.

* The *Apollonius Gallus* of Vieta was first published in 1600, and contains a restoration of the lost treatise on tangencies, which Pappus describes as forming part of the *τοπος αναλυομένος*. See the article *Apollonius* in the New General Biographical Dictionary, which was written by the editor of this volume. The problem which Lower refers to is one of the most general in the series.

WILLIAM LOWER TO THOMAS HARRIOT.

[MS. Addit. 6789. Orig.]

Ira' venti, Friday, July 19th, 1611.

Since you incourage me so much I will proceede in thos calculations of σ , and as I finish anie I will send them unto you ; indeed to find the issue so and in the later ~~so~~ impossible to be reconciled, had utterlie discouraged me, but that now by your letter I perceave ther may bee good use made even of ther discordance, therfore of this I will say no more till I send you more. The leasure that the countrie life affordeth us here, hath given me meanes to run over manie things since I left the course of calculation, but amongst others the 3 vexations of scientificall mortals hath held me most, to wit, the squaringe of the circle, the dublinge of the cube, and the philosopher's stoone. From the first I am come of handsemelie enough, and have made myselfe much sporte in the discoverie of mine owne parallogismes, but in the later I sticke still, and am like to make you sporte here. I come fairelie of, but indeed I have here much *otium*, and therefore I may cast awaye some of it in vaine pursutes, chusinge alwayes rather to doe somethinge worth nothinge then nothinge at all. How farre I had proceeded in this, I ment now to have given you an account, but that the reporte of the unfortunate Erle's relapse into calamitie makes me beleive that you are enough troubled, both with his misfortunes and my lady's troubles ; and so a discourse of this nature would be unseasonable. Neverthelesse, give me leave to crave a worde or two in answere of thes doubts, which I will beesilie propound as followeth :—

1. First whether \odot and \mathbb{C} be bodies so difficulte to be dissolved as alchemists affirme, I meane by dissolution (as I thinke they doe), that they must bee petrifyed and distilled ?

2. If they may bee dissolved, whether with one simple alone or with manie ?

3. If they may be dissolved and petrifyed, whether ther rectifyed partes, beinge conjoyned againe, will be multiplied in virtue ?

4. And lastlie, that which should have bene asked first, an sit elixir ?

But at this time, this much is to much. I am sorrie to heare of the new troubles ther, and pray for a good issue of them, especiallie for my ladie's sake and her fine little ones. So for the presente I rest, as of old,

Your true frind,

WILLIAM LOWER.

To his especiall good frind, Mr. Thomas
Harriott, att Sion.

THOMAS AYLESBURIE TO THOMAS HARRIOT.

[MS. Addit. 6789. Orig.]

Margett, April 15th, 1613.

Good Mr. Harriots,—Bycause I have no other newes to send you, you shall only receave the bare relacion of our voyage from Chatham to Margett att the North Forland, which I can tell you in breiffe, though it was to us (new seamen) very tedious. For wee went on board the sixt of April, and are but now arrived att the Foreland the 15., which you will say is very longe, but that you know the danger of the sands, and contrarie winds too, if yours att Sion agree with ours att sea. I have learned here certaine strange words amonge our mariners, which to interpret will require some tyme. If we had bene at Vlushinge, I mought perhaps have told you more, but I could forbear writinge to you noe longer, though to little purpose, savinge only to lett you understand that wheresoever I am, I am bound to remember you, and soe rest

Your very loyteringe,
but lovinge skollar,
THOMAS AYLESBURIE.

I must not forgett to tell you, your glasses have fitted my Lord excellentlie well; and soe, as I feare you will leese them both, but not without your owne consent, I have noe auctorite to promise till you give leave*.

JOHN RUDSTON TO THOMAS HARRIOT.

[MS. Addit. 6789. Orig.]

June 9th, 1615.

Sir,—As by experience I have found your singular humaintie by our late conferences, to make good the noble fame of your great learning, so hath itt emboldened me by this my letter, to request that you would send me word by this bearer what the variation of the needle is about Mosco. For at this present I have such an ympediment fallen into my toes, that I cannot walke abroade, otherwise I had beene the presenter

* Aylesburie is frequently mentioned as one of the scientific circle of Briggs, Harriot, Warner, and others. Some of his astronomical observations are preserved in MS. Birch, 4408, and are, as far as I know, the only remaining memorials of his attachment to science.

of this my request unto you myselfe, which, if it might have
beene, I should then have moved some other questions, viz.
whether it is probable that the variation can be in any place
of the world 180 degrees, or the north point of the needle
stand directly to the south. Also whether a shippe sailing
right east or west by the compasse, keepes upon a parallell,
as the common received opinion amongst maryners is, which
I thinke not, because the east and west of the compasse is a
tangent to the parallell, but how little soever it so continues
in sailing, it is a portion or arch of the great circle of the east
and west, and therefore (I conceive) cannot but decline from
the parallell. But ceasing to trouble you with these manner
of questions, I crave perdon for this my boldnes, resting

Att your command,
JOHN RUDSTON*.

*To his very good frend, Mr. Haryott in
Black-fryars, be these delivered.*

THOMAS AYLESBURIE TO THOMAS HARRIOT.

[MS. Addit. 6789. Orig.]

Newmarkett, January 19th, 1618-9.

Sir,—Though I have bene yet soe little a while att Newmarkett, that I have not any thing of moment to ymport, yet I thinke it not amisse to write a bare salutations, and let you know, that in theise wearie journeys I am oftentimes comforted with the remembrance of your kind love and paynes bestowed on your loytering scholar, whose little credit in the way of learning is allwaies underpropped with the name of soe worthie a maister. The comet being spent, the talke of it still runnes current here. The King's Majesty before my comming spake with one of Cambridg called Olarentia (a name able to beget beleefe of some extraordinarie qualities), but what satisfaction he gave I cannot yet learne; here are papers out of Spayne about it, yea and from Roome, which I will endeavour to gett, and meane that you shall partake of the newes as tyme.

Cura ut valeas et me ames, who am ever trulie and unfayn-
edly yours att command,

THOMAS AYLESBURIE.

*To my right woorthie frend, Mr. Thomas
Hariot, att Syon, theise.*

* An astronomical treatise by John Rudston on the "great conjunction of Jupiter and Saturn" in 1623, is preserved in MS. Harl. 5211.

THOMAS HARRIOT TO THE DUKE OF NORTHUMBERLAND.

[MS. Harl. 6002.]

Syon, June 13th, 1619.

Sir,—When Mr. Warner and Mr. Hues were last at Sion, it happened that I was perfecting my auntient notes of the doctrine of reflections of bodies, unto whom I imparted the mysteries thereof, to the end to make your lordship acquainted with them as occasion served. And least that some particulars might be mistaken or forgotten, I thought best since to set them down in writing, whereby also nowe at times of leisure, when your minde is free from matters of greater waight, you may thinke and consider of them, if you please. It had been very convenient, I confess, to have written of this doctrine more at large, and particularly to have set downe the first principles, with such other of elementall propositions, as all doubtes might have been prevented; but my infirmitie is yet so troublesome, that I am forced, as well that as other traits, to let alone till time of better abilitie. In the meane time I have made choyce of these propositions, in whose explication you shall find, I hope, the summe of all that of this argument is reasonable to be delivered. And if any doubtes doe arise either of the hypothesis therein used, or of the concomitants and consequences therein also intimated, although upon due consideration onely they may be resolved, yet because I am beforehand in consideration of these matters, I shall be ready when I have notice of them to give your lordship full satisfaction for your ease. And seeing that my purpose, God willing, is within a few days to see your lordship, I cease from more wordes, resting, &c.*

T. HARRIOT.

* The Harl. MSS., generally ascribed to Harriot, and even by the late Professor Rigaud, are in the handwriting of Sir Charles Cavendish. In MS. Harl. 6083 is a paper in the autograph of Harriot, "de numeris triangularibus," which appears to have hitherto escaped the notice of his biographers. According to Aubrey, the Duke of Northumberland gave Harriot a pension of £400 per annum, and to Robert Hues and Walter Warner he gave £40 (Lives, p. 368). Hues was the author of a popular little work, *de usu globorum*, which passed through several editions, and was also translated into English. I do not know whether a Mr. Hues, who is mentioned in MS. Harl. 4728, p. 5, as having been a chaplain at the Bermudas, be the same person.

SAMUEL TURNER TO THOMAS HARIOT.

[MS. Addit. 6789. Orig.]

Sir,—These shall request you to forgive me my absence untill to morrowe; then I shall give you a more particular accounte of my discourse with Mayerne. In the meane time, I shall lett you knowe that he cannot possibly com to London, though he have manny occasions to invite him to it, but he desiers much to see you there; but betweene this and twesday he will send you, under his hand, the methode that he wolde advise you in the cure*. Tomorrow I shall see you myselfe. In the meane time, I remaine

Your assured frende,
SAM. TURNER.

To his very good frende, Mr. Hariot, give these.

HENRY BRIGGS TO THOMAS LYDYAT.

[MS. Bodl. 313. Orig.]

Good Mr. Lydiat,—My desire was to have seen you here this Act, and to have enjoyed your company and conference about our common business, the furthering of such as desire to understand the mathematics, and to have desired you to have holpen me to Origanus, whereof I should have some continual use. I pray you therefore send it me safe, and leave it for me, if I be not in town, with Mr. Crane of New College, my very good friend, or when you think good, that at my coming home I may not fail to have it. I am still at my logarithms, and can neither finish them to my mind nor let them alone. If your calling, being of so high a nature, would give you leave seriously to intend other business, I should intreat you to strive to get out your meditations and great pains, and to demonstrate every thing as you go, without which I think you cannot have that acceptance and applause that your great pains have deserved. But we that have no such eminent business may be busied about these

* Harriot died on the 2nd of July, 1621, of a cancerous ulcer in the lip. I give this short letter as a biographical illustration. In the same volume are drafts of two letters from Harriot to his physicians, detailing the nature of his complaint, and dated in 1614 and 1615, which shows that he must have been harassed with this disease for some years. Theodore Mayerne, mentioned in this note, was a very eminent physician at the time, but it does not appear to be generally known that several volumes of medical collectanea in his autograph are preserved in the Cambridge Public Library.

trifles in respect, though in themselves they deserve to be of good account. Thus wishing you all happiness and success to your liking, I take my leave.

Your very assured loving friend,
HENRY BRIGGS.

From Merton Coll: this 11 July, 1623.

THOMAS LYDYAT TO HENRY BRIGGS.

[MS. Bodl. 313.]

Mr. Briggs,—There was delivered to me yesterday, in the afternoon, at Banbury, by one of my neighbour ministers, a letter from you bearing date the 11 of July, i. e. Friday was sennet, which he said was delivered to him yesterday was sennet, the morrow after the Act. And touching that you write therein about your Organus, for which I thank you, and your Kepler: because you signified you were likely to be from home, I have written to Mr. Crane of New College, with whom you wished me to leave them in your absence, and sent money to buy others of the same for me, or rather for yourself, because, as I told you, yours were somewhat bruised and wronged by my carriage, and peradventure might be more in the recarriage.

Now whereas you renew your motion of demonstrating, thereto I answer still, as before, bene mones. And whensover you or any man else from generality shall proceed to particular specifying of any assertion of mine not sufficiently demonstrated and proved according to the nature thereof, I will, by God's grace, do my best endeavour to demonstrate and prove it better. But I hold not a diagramme the only way and means of demonstrating, nor so generally necessary as you seem to urge. To give you an instance; I met the other day at London, with Lansbergius his *Progymnasmata Astronomiae restitutæ*, where in the 10 pag. applying the sun's parallaxe to Hipparchus his *Æquinoctial observations*, to make them serve his turn, he sets down a diagramme to demonstrate that the true vernal æquinox is sooner, and the true autumnal later than the apparent, in regard of the parallaxe, which to me seems superfluous. For having granted that the parallaxe makes the sun seem lower than truth, he that cannot thereupon conceive that, in his ascent, he attains the vernal sooner than he seems to attain it, and contrarywise in his descent he seems to attain the autumnal sooner than

he doth attain it; and consequently the vernal true must needs be sooner, and the autumnal true later than the appearing: say I, he that cannot conceive the necessity hereof without a diagramme, is a verier dunce than myself, and not far from that itching morbo demonstrandi that some have complained of before me. In a word, I hold it as absurd to require diagrammes where they are needless, as not to put them where is need. And if there be any that will not look upon my writings for want of diagrammes, they may look beside them, and they will for me.

Further to acquaint you with my studies, I have within this twelvemonth, since my last being at Oxford, scribbled out three inchoate and imperfect treatises of astronomy: the first, of the obliquity of the zodiak in our age, which repulsing the insensible inobservable parallaxe, and the imaginary regular refraction obtruded by Tycho, I find with Regiomontanus and the Landgrave, to be $23\frac{1}{2}$ degrees at the most: the second, of the sun's apparent anomaly and eccentricity, which I have by many observations confirmed to be according as I before supposed, $18\frac{1}{2}$ days, and $333\frac{1}{2}$, whereof the radius is 100,000; with the greatest prosthaphæresis, iqr. 54 str. 42 sec.: the third is of the place of the Sun's Apogæum; for the reversing whereof to the Æstine Solstice and beginning of Cancir, I have with much labour found out above fifty good observations of Waters, the Landgraves, Byrgius his, and Tycho's own last Bohemicks. But speed these as they may, with diagrammes or without, I am resolved against the bringing in of the Gregorian year and calendar into our country, to oppose my great Period or Annus Magnus; and, with God's help, to maintain against whatsoever Jesuit or Papist; and in regard of the contempt and disgrace that hath been offered my poor self and it, to stand for a reward of my pains in finding or restoring of it. But haste breaks off this idle talk. I was even chiding ripe with my neighbour minister for keeping your letter so long in his hand. I know not whether he doubted me to be the man to whom it was meant, because you endorsed it to Alkerton in Buckinghamshire. Indeed my direct way to Alkerton from London, whence I came upon Friday was sennet, the 11th of July, which day your letter bears date, is to Ailesbury, and so all along through Buckinghamshire; but Alkerton, my native soil and dwelling-place, is in the utmost skirt of Oxfordshire northward, as I have heretofore, although not demonstrated, yet declared without a diagramme in mine Astronomical Epistle, a copy whereof I remember I gave you. And from thence at this time, I thank God, in health, I take leave of

you ; the 23 of Julian July, and 4th of ours, on Wednesday Morning, 1623.

Yours, THOMAS LYDYAT.

THOMAS MAN TO THOMAS LYDYAT.

[MS. Bodl. 313, Orig.]

April 19th, 1625.

Sir,—In your letter, written to Mr. Crane, and dated the 23rd of July, 1623, you made mention of a manuscript, which was a paraphrase of Ptolomie's Almagest, and extant in our Library*: out of which you desired to have copied out the beginning of the third book so far as to those words answering the Greek τοῦτων δ' οὐτῶς εχοντων, &c., together with the marginal notes, and if there were ought else to be found either in the beginning, or end thereof, or any where else concerning the antiquity and author of it. To give you satisfaction herein, Mr. Warden hath taken great care and pains ; for he hath employed one of our fellows in copying it out, and hath transcribed it himself. You shall receive both the copies by the bearer hereof, Mr. William Griffith ; but I fear neither of them will answer your expectation. For first, whereas you suppose this manuscript to be a paraphrase of Ptolomy, it appears plainly by the same book being extant in the library of All Souls' College, that it is only a mere translation. In the preface of which book, after a strong commendation of this Ptolomy and his work, there is some mention made of this translation. The words, because they are a sufficient proof hereof, and will satisfy your demand concerning the author and antiquity of it, I have sent you as I find them at the end of the preface ; and they are these : *Liber hic præcepto Maimonis regis Arabum, qui regnavit in Baldath, a Alahazer filio Josephi filii Matte Arismetici, et Sergio filii Elbe Yplano, in anno 12 et 2000 Sectæ Sarracenorum translatus est ; qui quidem liber est Magnus dictus Almagesti, quem Bartholomæus Bheleudensis de scientia stellarum, et motuum, qui sunt in cœlo, conscripsit.* The same translation, but without this preface, is extant in the same Library, excus. à Petro Liechtenstein, Colon. Venetiis, 1515. Again, that clause which you aim at especially, as I understood by Mr. Doctor Bainbridge,

* The manuscript here referred to is probably that mentioned in Bernard's Catalogue (fol. Oxon. 1697, p. 37.) under the title of "Ptolomæi almagestum ex Arabic in Latinam linguam versum." This forms No. 281 of the manuscripts in the library of New College.

and which in our manuscript is thus in the text, *si in considerationibus decepti fuerimus in quarta diei, ut sit inter ipsam et suam differentiam quarta diei*; this clause, I say, is not found in the manuscript or printed book of All Souls; in the printed book not at all; and in the MS. 'tis only in the margin thus: *ut sit inter ipsam et suam differentiam quarta diei*. Other diversities of reading in All Souls' MS. you shall find noted in the margin of one of these copies. As for the marginal notes in our MS., Mr. Warden hath with great labour transcribed them; they being written in a very small character, and full of abbreviations. This is all I thought good to acquaint you with concerning this matter. If you shall desire to be farther certified in any special point out of this MS., you shall find me (besides others) as willing to perform at any time, as now to promise my best furtherance therein; and so I leaving you to God's protection, rest

Your friend,
THOMAS MAN.

THOMAS LYDYAT TO THOMAS MAN.

[MS. Bodl. 313.]

Alkerton, May 12th, 1625.

Sir,—Touching the letter I received from you, dated April the 19th, almost three weeks since, together with the transcript out of the Latin paraphrase of Ptolemy, as I termed it in my letter, wherein I desired it to be sent me almost two years agone, then deeming it a matter of no greater moment or difficulty, but that I might easily have obtained it within two or three days; whereas you write, you fear neither of the copies will answer mine expectation: truly mine expectation thereof was no greater than I signified in my letter, and had before set forth in print, and given copies thereof into your library, that you needed not to be ignorant of the matter. But I must confess it fell out very greatly contrary to mine expectation, that it was so long deferred, which I imagined might have been so soon obtained; and that made me at length the more earnestly to urge not only to others of your fellows, my kind friends, according as I met with them, but in the end also to your worthy, and by me accordingly respected, Mr. Warden himself; I say the more earnestly and almost obstinately to urge that which in the beginning I did not so much respect: because I began to suspect, that not the difficulty of the matter, but some sinister surmise arising upon

the impairing of my credit amongst you was the cause of the differring of it so long, contrary to, I will not say, your promise, but my expectation. Wherein I accounted myself not a little wronged, yet not by you, but by some other, by whose means I had been so much discredited amongst you of that excellent society; whose good opinion of me I have ever yet esteemed, and so shall esteem ever while I live, as one of my greatest worldly comforts.

Now for your reasons why you fear your transcripts will not answer mine expectation: first because it appears plainly to be only a mere translation which I supposed to be a paraphrase: I termed it so by reason of the clauses here and there inserted more than the text, and for illustration of the text, which is the property of a paraphrase; and I thought I might the boldier so term it because Scaliger had likewise termed it before me, namely, in his Tract. de Emend. Temp., pag. 370, calling both the author Paraphrasten Arabem, and the translation itself, Paraphrasin. As for the words you transcribed out of the end of the preface of All Souls' MS., to satisfy my demand concerning the author and antiquity of it: the antiquity of the Arabique was no part of my demand or doubt: as having seen the same long since, not only in the forealleged place of Scaliger, but before in Christman's Appendix to Alfrugan, pag. 471, out of a MS. of the Palatine Library: neither yet the antiquity of the first Latin translation out of the Arabique: which, out of the same place, and also otherwise, is sufficiently known to have been procured by the Emperor Frederick the Second, surnamed Siculus: but my demand was concerning the antiquity of your own particular copy of that translation. Nevertheless you have done well that you have transcribed those words touching the Arabic, and thank you for it,

Concerning the second cause of your fear, namely the clause that Mr. Dr. Bainbridge gave you to understand I did especially aim at: neither did I ever tell him so much, nor any man else, neither is it true: neither doth that paraphrastical insertion, being either wholly or partly omitted in other MSS. or printed copies, make much either for or against the goodness of your own. But the clause which I did indeed especially aim at, and in regard whereof chiefly I did and do term your old Latin translation of the Almagest a paraphrase, is that immediately following those words cited by me in the top of the 32nd page of my Astronomy epistle, à circulo ad circulum [antequam demonstraret], have both your transcripts: but as I have read it heretofore, because I could make no sense of the other, and thereupon made an annota-

tion, which some of my learned friends have seen almost two years agone : *ad quem*, or *juxta quem*, or *quod dirigerunt considerationes positas*. Touching your two transcripts, I understand the fairer of them to be Mr. Warden's own handwriting : for which I request you to return him from me many dutiful thanks ; withal signifying unto him that I had not so little wit or manners either, as to wish himself to be at such pains : but used his name in my letter only because I supposed he knew best whom to employ about it. Concerning the point in controversy about the confounding or dividing of two of Hipparchus his vernal observations, I pray you return my commendations to your mathematic reader, whose I understand the other transcript to be, with many thanks likewise for his pains. And whereas in the marginal notes of your manuscript there is one against the vernal observations, which either I had not before marked, or else have since forgotten, namely, *pro prima est secunda vel transposita* : I desire him to send me word whether that appear to be of the same hand and antiquity with the other. Again, whereas in his transcript against those words, *et post annum*, transcribed in the text, but afterward blotted out again, there is moreover adjoined this marginal note, *et post annum deleanatur*, whether that be the ancient censure of either of All Souls' copies, the manuscript or the printed, or his own censure : because all those three words are quite left out of them both without any marginal note or censure at all. In a word, because the uncertainty which of the three copies he took for the ground of his transcript breeds some confusion to mine understanding of his diverse readings in the margin : I request him to be at so much the more pains as to transcribe all that concerns the same one or two vernal observations, being not half a score lines, from *et post hoc*, to *sere per 5 horas*, word for word, distinctly and severally out of all three copies, with such marginal notes as each of them have : and thereto to add the fourth, which I understand to be in Sir Henry Saville's Mathematic Library, and which, I doubt not, he may easily obtain in regard of his acquaintance with Mr. Briggs. And to him I desire you both to have me heartily commended, thanking him for Vieta his Gregorian Calendar, which I received from him a se'nnight since : touching which I purpose, God willing (if my building hinder me not over much), to write unto him ere long. Meanwhile it is not the least cause of my writing unto you at this time, to signify unto him that I have received it, and good content with and by it.

And thereupon I request you all three, namely Mr. Briggs, together with Mr. Miller (for that I have been given to un-

derstand your mathematic lecturer's name is) and yourself, to have me commended to Mr. Bainbridge, with whom it seems you are familiarly acquainted; and tell him, whereas toward the end of his Vespers' lecture, the last act, wherein he discoursed of the reformation of the year and calendar, he very sharply and bitterly inveighed against certain absurd periods, whereby some went about to restore the same: I desire to know (which I would further have asked himself, if I could have had any more speech with him, or with Mr. Briggs at that time) whether he meant mine or no? And if mine (because I know none other that hath insisted in the same course), what it is that mislikes him in them? whether they are not framed according to the right definition of a Period or *Annus Magnus*? or whether they be not sufficiently demonstrated, because without a diagramme, to whit, linear, and properly so termed? which then it will be his part to overthrow by instance, propounding some other briefer or better, of another manner and structure, than of Enneadecaëterides and Hen-decaëterides: not Vieta's (consisting of 3400 Julian years), as great a mathematician as he was, and as well skilled in diagramms: which (if upon such a sudden, amidst the cluttering noise of my labourers about mine ears pulling down my house, and the hammering of my masons to build a new, I rightly conceive) to make a truly defined period, he must correct it by my rules, making it shorter by one whole month of 29 days than Vieta himself propounded: and so equalling it to eleven halves of my great period together with my duode-narie period. Or whether he thinks not any period at all profitable or needful for the restoring of the year and calendar? But, and if my form of calendar displease him; it may please him to understand, that the calendar is not of the essence, but an accident to the period: as whereunto any form of either lunar or solar calendar may be accommodated; even the Julian itself: as I have well-nigh two years since declared in the preface of my three *Diatribæ*, as some of my learned and worshipful friends can bear me witness: there being the same reason of the more ancient solar calendar of Dionysius Alexandrinus, and of the Augustan Alexandrinian, with twelve tricenary months, and five or six days appendices; more commodiously to be placed immediately before either equinox, or the aestine solstice. Hereof I desire an answer with as much convenient speed as you can procure it: and so I commit you to God's gracious protection.

Yours,

THOMAS LYDYAT.

THOMAS LYDYAT TO SIR HENRY MARTIN.

[MS. Bodl. 313.]

To the right worshipful his ever honoured tutor, Sir Henry Martin, Judge of the Court of Admiralty, &c., in our Lord and Saviour Christ, health and prosperity of soul, body and whole estate.

Sir,—My request unto you is to move Sir John Wostenham (and whomsoever else you know likely, after so many defeates and discouragements, to give yet another essay towards the finding of the Northern passage to the west of America and the East Indies, so long sought for by our English nation,) to give entertainment to a scholar, the son of a citizen of London, being sorted with a good and discreet captain or master, a skilful pilot and well experienced in the northern icy seas, and some thirty or fourty other, honest, sober and industrious men, to give his best advice, and do his true and best endeavour, for the discovery of the coasts under the North pole, and within ten degrees round about, especially beyond it: and from those parts so discovered, with the trending of the land, and the channels and currents of the sea diligently observed, and the stopping and clearing thereof with and from the ice duly noted and marked, to find out the passages, and fittest passage to the aforementioned places. For which his endeavour and enterprize of discovery of those polar regions undertaken upon hope of good success through Almighty God's gracious guidance, assistance and blessing, he demands the loan of thirteen hundred pounds to be presently (within this fournight) laid down for the payment of his debts, upon good security of lands and goods pawned to the value therof, for four years. Within which time, if the same Polar regions be discovered, then all those lands and goods to be clearly released and resigned to him and his assigns for his recompense, without repay of any money: or in case he die in the voyage, yet if by the occasion and means thereof the aforesaid discovery be made, the same recompense to be made in like manner to his lawful heirs according to his last will. But, and if it please God of His infinite mercy, that by the same means the Northern passage be found out as far as to New Albion discovered from the south by Sir Francis Drake on the west part of America, or Japan on the east of Asia; then, upon the ascertaining of such discovery, there shall be added to the former sum seven hundred pounds more, to be paid to him or his assigns by his will.

And in whatsoever plantations or colonies of the British nation hereafter propagated and established upon occasion of this discovery, that is to say, in those places, and by such passage; there shall be duly and truely paid the tenth in kind of all manner commodities whatsoever accrueing by sea or land, to the maintenance of an able ministry of God's word, and schools of all manner of good learning, in the same. Lastly, upon the acceptance of this offer, there shall be given to the maker thereof, in way and manner of earns, a pair of the largest, newest and best globes, and twenty nobles in money, to the furnishing him with books of like argument, for the better performance thereof.

So desireth (the 17th of October, 1626.)

Your distressed old pupil,

THOMAS LYDYAT.

Concerning the motion that was made to me the other day by Sir D. D. about going to Constantinople with the new ambassador that is shortly to go thither; I do not desire it otherwise, than there to get a pass to travel to some of the principal cities in Greece, Natolia and Syria, and to Alexandria and Cairo: and thence by means of the patriarch of Alexandria and the Abasen pilgrims, that travel yearly that way to and from Jerusalem, to go in company with them into Ethiopia, unto mount Amara, to know the truth of what hath been reported touching the library there; and thereabouts to study in divinity, history, and astronomy. If this may be effected, I shall think myself much behoden to them, by whose means it is effected. But in the meantime I want fourty marks to print mine almanacks: and (I should have said first) to buy me a suit of apparel to defend me from the cold.

November 30th, 1626.

THOMAS LYDYAT.

HENRY BRIGGS TO JOHN PELL.

[MS. Birch. 4395, Orig.]

Merton College, October 25th, 1628.

Good Mr. Pell,—I must acknowledge that I receyved your former letter, but my many occasions at that instant and my suddaine longe journey into the northe, not knowinge ether

who brought your letter or by whom to returne my awnswere, were the occasions, as I now remember, that you have beeene put to this second trouble. Now I shall indevoure to give you suche satisfaction as I can, and seinge I do not know who brought this letter, or by whom more conveniently to sende, I purpose to sende mine awnswere to London, from thence to be brought to Trinity College where I hope it will finde you.

1. For your first demande (seinge I do not know whose lines you use, my answer wil be somewhat more uncertaine, and it may be the author whom you followe would satisfie you more fully,) 'tis well if I can satisfie for mine owne defectes. These artificiall numbers (injuriously named sines) are not made for degrees, minutes, &c., but for the true *sines dati cujuscunque gradus et minutis*: therefore if you first finde the true sine of any arke, the *Nothi* may best be found by the generall rule set downe in 14 cap. of my booke, *Dato cuilibet numero absoluto, Logarithmum congruum invenire et contra*. But if this seeme too tedious, you may use the parte proportionall. If 60 minutes or secondes rather (for the minutes are expressed in the printed tables) give the whole difference *inter duos proximos*; what shal be the difference to be added or subtracted for $27''$ or any other number; but in the parte proportionall we muste not expect suche exact precisenes as in the former, especially if there be any notable inequalitie in the differences next adjoyninge: where we may not safely trust proportion, as namely in the artificiall sines of the beginninge and ende of the quadrant. But if you be willinge to inlarge some parte of your table to secondes, I have expressed the maner in my booke cap. 12, and more easily cap. 13, where first you may inlarge them to fiftes of minutes or to $12''$; and if you be at leisure afterwards to $24''$ or to the 25 parte of a minute; then (the differences beinge brought more nere to equalitie) you may somewhat more safely trust the parte proportionall.

2. Concerninge the logar. of all fractions proper or improper, see my 10 cap. and for a generall rule take this, *Differentia logarithmorum numeratoris et denominatoris est logarithmus datarum partium*. As of $\frac{3}{2}$ 017609125905568 of $\frac{2}{3}$ —017609 etc. of $\frac{100}{13}$ 034678748622466 of $\frac{15}{16}$ —034678 etc. And contra, to finde the absolute number of any logarithme, seeke the logarithme in the tables, and if it be there you shall have the absolute number in the margent; if it be not there, then by the parte proportionall you may come nere it, so that if neede be, you change the characteristicas as is prescribed in the 11 cap. de qua in 4 cap., for so there wil be lesse defect in

the parte proportionall, when the tabular differences are nerer to equalitie, by whiche meanes you shall come to the numerator of your fraction whose denominator is alwaies 1000 etc. For example, the log. of 10 is 1.0000 etc.; therefore the log. of the $\sqrt{}$ of 10 must be 050000 (for we must very warily regard the characteristic, otherwise the answer wil be false), alter the characteristic and it may be + 50000 and in 32 chiliads you shall finde the absolute number next under that whiche you seeke is 31622; this must be augmented by the part proportionall, whiche is 7763, so that the number is 316227763; now seinge the characteristic is 0, till I did augment it, it is apparant that the roote of 10 is $3\frac{16227763}{100000000}$, or rather 3,16227763 as I usually write it. But this aggreethe not withe the roote sett downe in the 10th page of my booke. I must confesse it. The parte proportionall is alwaies in these cases somewhat defective: see my 16. cap.

3. Concerninge Mr. Wingate's booke I hope well that all he saithe are true; but I have not so advisedly looked on it, that I may justly ether except or approve all; but if you please to mention in your next any particular, I shall tell you mine opinion.

4. My desire was to have those chiliades which are wantinge betwixt 20 and 90 calculated and printed, and I had done them all almost by myselfe and by some frendes whom my rules had sufficiently informed, and by agreement the busines was conveniently parted amongst us: but I am eased of that charge and care by one Adrian Vlacque an Hollander, who hathe done all the whole 100 chiliades, and printed them in Latin, Dutche and Frenche, 1000 bookes in these three languages, and hathe sould them almost all; but he hathe cutt of four of my figures throughout, and hathe left out my dedication, and to the reader, and two chapters the 12 and 13, in the rest he hathe not varied from me at all.

And thus I have desired to make an amendes for my answeringe no sooner. If yet there remaine any scruple, if you please to write the thirde time I shall be desirous to give you further satisfaction. And so commendinge you and your studies to the gratiouse blessinge of the Almighty, I take my leave, ever restinge,

Your very lovinge frende,

HENRIE BRIGGS.

THOMAS LYDYAT TO HENRY BRIGGS.

[MS. Bodl. 313.]

Bocardo, October 31st, 1628.

Mr. Briggs,—After a full year gone and past, from the time I delivered you the two little notes in August (was twelve months) which you say you lost: I did, though with much adoe, enforce myself to make them again. The cause of my then committing them unto you, had I not told you, you must easily conceive, was to have your judgment of them, to the end that afterwards I might shew them unto others of my worshipful friends to be motives to stir them to do somewhat for me, either to the helping me out of prison, that was and is my most desire and main suit: where, through the exceeding care that I had the last year to discharge my debts as fast as I could, and indeed faster than I well could; I thank God for all! I was as near starving for hunger, about the time you were last with me, in February, as I think ever poor prisoner was that scaped it. I had sent you this copy as soon as I had new made it, but that I understood you were from home. In the meantime I sent it to New College, to Mr. Stringer, by him to be delivered to Mr. Warden: who, I thank him, the other day brought it to me again himself. As I wrote to Mr. Stringer, I dare not say it is to shew the probability of so great a refraction, for fear lest all the astronomers on this side the hither tropic have me by the ears for it: but only the possibility: leaving the full determining of the business, till I come either under the North pole, according to the letter I sent you this time twelvemonths, or over the Cape of Good Hope; whither I say, to the one place or to the other, even to the world's end, I pray God send me safe, so out of prison. I shewed it not long since to Mr. Pesor, at his kind visiting me, which, I thank him, he hath often done; at what time he told me, to my comfort, he was of my mind, that astronomy would never be perfited until there were some astronomical observations made under the æquinoctial, and beyond the farther tropic, to be compared with ours. Now I send you the same again, to the same ends that I committed them to you at the first. Good Mr. Briggs, do not lose these too: but unperfite as they be, let me have your judgment of them, within this sennet or thereafter, as your leisure will permit. So with mine hearty commendations, and thanks for all your kindnesses, I bid you farewell.

Yours,

THOMAS LYDYAT.

**A PAPER ON THE WEIGHT OF WATER, BY THE
DUKE OF NORTHUMBERLAND.**

*De pondere aquæ, quo premuntur ij., quibus altius incumbit.
Quæstio ab illustrissimo domino Henrico Comite Northum-
briæ proposita, et ventilata.*

[From Addit. MS. 6789.]

Quam sit illud verum quod vulgi sermone tritum novimus; errorem quantumvis exiguum in principio, mobilitate vigere, sed ad finem in immensum excrescere, et quotidiana experientia probat, et quæstione hac proposita dilucide constat. Namque cum initio libri, de iis, quæ vehuntur in aqua, Archimedes posuisset instar principii Postulatum quoddam, de motrice natura Aquæ, et partes ejus minus pressæ cedant loco magis pressis: ab hoc Axiomate vel non clarè ab eodem enunciato, vel perperam ab aliis intellecto, quantum in errorem præ cæteris prolapsus est Simon Stevinus, qui labi cum eo unà nolunt, mecum jam convenit, ut animadvertant. Itaque tria erunt nobis seorsim, et breviter tractanda.

Primo statuendum est, quis sit genuinus sensus ejusdem Postulati Archimedei.

Secundo manifestandus est error Stevini.

Tertio asserendus est consensus Phenomenon, experimentorumque ipsa cum veritate juxta intentionem ejus postulati idque maximè ad præsentis quæstionis solutionem.

De Primo.

Proponit Archimedes Postulatum illud suum hujusmodi. Ponatur humili naturam talem esse, ut partibus ejus ex æquo positis, et continuis, minus pressa a magis pressa extendatur.

Omnis vero pars humili urgetur ab humido existenti supra illud in perpendiculari, si humidum ipsum sit descendens aliquo, aut ab aliquo pressum.

CHRISTOPHER POTTER TO WILLIAM BOSWELL.

[MS. Bodl. 313.]

March 28th, 1632.

Sir,—I shall be most willing to help forward your charitable intention towards Mr. Lydyat (a man of great merit, and who might be useful to the public if he were freed from this miserable condition) and to serve you on this or any other

occasion with my uttermost forces. I have effectually treated with Mrs. Hare, and desired a worthy friend of mine, Dr. Pink of New College, and Dr. Illes of Hart Hall, who hath much power with her, to assist me in this treaty. The gentlewoman much complains of the injustice of him and his brother, and of their dealing with her, and says in effect that the sum now due to her is 200*l.*: that they are able enough but not willing to satisfy her, that they have received not long since 500*l.* for land sold, that they have defeated many other poor men in this kind, that Mr. Thomas Lydyat's personal debt to her is 50*l.*, that he threatened to feed his brother in prison with her money, that being here in Bocardo he was wont to flout and jeer her as she passed the streets, and to say he would make her jet it in one silk gown the less, that he is now building a new house upon his benefice and therefore is not so poor as he pretends, &c. All this and more she avows with great confidence, and seems more sensible of their scoffs than of any other injuries. Yet to gratify so many worthy friends as have moved her in this business, she is content to remit 120*l.*, and to take for all 80*l.*, as 50*l.* in land, and any honest man's band (but she clearly refused to deal with either of them) for the 30*l.* in some reasonable time, two or three years. Here is the utmost point to which for aught I can guess, she will be drawn. She says, further, that she is aged, and a woman not able any way to improve her small store upon which she lives: that she maintains a great number of her necessitous kindred, and is forced with her great expence by law to right their injuries: that she is charitable, but doth not believe Mr. Lydyat's fit objects of charity: that she yields all this to his friends and hers, nothing to him.

For my part I cannot believe that Mr. Lydyat, a wise man and a scholar, would forget himself so far as to taunt and flout her. Both he and she sure have been abused by some talebearer. Yet methinks it would not be amiss if Mr. Lydyat did clear himself to her for that contempt, which most deeply she apprehends, and by his letter give her fair satisfaction. Some soft words to that purpose may yet a little more mollify her. And for the main matter, you being so worthily pleased to help him so liberally, what if he laid on his benefice a pension of 10*l.* for three years to pay her, or procure his brother to pay it, as in reason and conscience (if he have any; she thinks it very small) he ought. But she will have nothing to do with them. Here's the best account I can give you of this negociation.

When you go into the Low Countries; and when you are there, I shall ever attend you with mine hearty prayers that

you may do God and his church, and this whole state such good service as all that know you do assuredly expect.

I shall be ever, Sir,

Your most affectionate friend to honour and serve you,
CHARLES POTTER.

THOMAS LYDYAT TO WILLIAM BOSWELL.

[MS. Bodl. 313.]

Mr. Boswell,—Although the course that you have taken in my business, to treat with Mrs. Hare for some remission, be diverse from the intent of my petition, (the preferment whereof to his Majesty and procuring a gracious answer, was my whole suit unto you,) yet have I that opinion both of your true well-meaning toward me, and of your wisdom, that you did it in sincere good-will unto me, and for the best. For by this means, to move the more commiseration of my case, is the extremity of mine adversary's hard dealing with me, not only manifested and confirmed, but also aggravated, yea doubled. It is manifested and confirmed, in that she hath partly concealed and smothered, and partly altered and falsified, the true state of our controversy, and manner of my debt unto her; as you may perceive by my petition, whereunto, to avoid needless repetitions, I refer you: wherein that I have truly stated and declared the one and the other, both my brothers and nephews grants under their hands and seals, that I have to shew, will evict, and our whole country both can and will testify on my behalf. And this main wrong of her concealing and shifting and falsifying the state of the controversy, is aggravated, yea, at least doubled, by her heaping thereupon a sort of slanderous reports to my defamation, a greater wrong than my five years' imprisonment, (yet I account that so great, that although she were worth a brace of thousand pounds more than she is worth, she could not make me amends for it,) whereby she would make the world believe she hath cause to deal so uncharitably and unconscionably with me, which otherwise she would not choose but be ashamed of. The unlikelyhood of my threatening to feed my brother in prison with her money (whereof I never received nor was surety for ———) you may easily conceive by my complaining in my petition of ———, wilfully defeating me of their grant made unto me, after I had so far engaged myself in their debts. Touching my being wont in Bocardo to flout

and jeer her as she passed the streets: in the whole time (a year and three quarters) of my being there, I was never aware of her passing by, but only once, that she was shewed me, at which time the party I was then walking and talking with will testify I used no surly unseemly speeches or behaviour toward her. And as for her objecting in special, that I was wont to say I would make her jet it in one silk gown the less; she therein bewrayed herself to be a weak woman, of less wisdom than she would be taken to be. I was never thrice in her company, nor did I ever to my remembrance take so much notice of her, as that she went in a silk gown. Alas! silly woman, as if I had nothing else to busy my wits about, but to mark what gowns she and her like went in. But indeed the deftiture of a silk gown is a fit object for a haughty-spirited woman's malice to work upon. That I am building a new house upon my benefice, and therefore not so poor as I pretend, is a senseless imputation: mine old house being so ruinous as that my predecessor was afraid to lie in it, I began to build a new, and raised it out of the ground girdle sted high, before my brother bewrayed his estate, or ever I had undertaken any part of his debts: at what time there was no staying of it, the old being for the most part already fallen or pulled down, and my workmen entertained for the building of the new; the building whereof nothing sumptuous, but suitable to the place and living, as every one that sees it acknowledgeth, cost and impoverished me an hundred pounds, which cost should have been at that time spared, and that business at leastwise deferred, if I had been acquainted with my brother's estate before I undertook it; and the finishing thereof, with the building of the outhouses all likewise ruined, for which I have been threatened to be sued for dilapidations, will cost me fifty pounds more; which conscience binds me to repair rather than pay another man's debt to Mrs. Hare, undertaken upon a grant whereof I am defeated. Thus I find it a calamity common to me with other of my fellow-prisoners, that our adversaries are fain to catch after and blaze abroad slanderous reports against us, to blear the eyes of the world, that they have reason to deal extremely with us. But I hope, Sir, they shall not blear yours, and much less our gracious Sovereign's: unto whose gracious answer to my petition (to be presented by your means, upon the preferment thereof to his Majesty, being my whole and only suit unto you, for which I shall endeavour to shew myself accordingly thankful,) I most humbly recommend me;

Remaining yours to be commanded in all Christian duties,
THOMAS LYDYAT.

King's Bench Prison, April 4, 1632.

THOMAS LYDYAT'S PETITION TO CHARLES I.

[MS. Bodl. 313.]

To my dread Sovereign Lord, the King's most excellent Majesty, Charles, by the Grace of God, King of Great Britain, France, and Ireland; Defender of the Faith, &c.

May it please your Majesty,—Mine humble petition to your Majesty is, that you would graciously vouchsafe to grant your Royal Privilege to me and mine assigns, for our sole printing of all such books, tables and writings, as I have made or hereafter shall make ready to be set forth and published in print, and of all other such authors, not yet extant in print, or imperfectly extant, as wanting a good and proportionable part of their whole works, as I shall find and procure to be printed; as also of all such translations into Latin, English, or other languages, and commentaries and annotations, as I shall make thereupon, for their better explanation; with sufficient penalty upon the offenders within your Majesty's dominions. And moreover that your Majesty would vouchsafe me your gracious leave and license to travel into foreign parts, as I shall find fit opportunity, namely, into Turkey, and Ethiopia, or the Abysinian Emperor's country, to search and find copies especially of civil and ecclesiastical histories, to be published in print; and whatsoever other copies may tend to the propagation and increase of good learning;

Also, that your Majesty would graciously be pleased, that where you have leiger-ambassadors and agents, with your confederates, emperors, kings and princes of the countries, they may in your Majesty's name, in the behalf of myself and mine assigns, and at our suites, move their highnesses to grant the like privileges as aforesaid to me and mine assigns, within each of their dominions. So desireth, that the whole world may worthily acknowledge your Majesty's care for the advancement of the commonweal of good learning,

Your Royal Majesty's loyal subject,
Humble petitioner and daily oratour,
THOMAS LYDYAT.

*The Books and Tables that I have heretofore set forth in print,
and now ready to be reprinted.*

Prælectio astronomica.

Disquisitio physiologica de origine fontium.

Tractatus de variis annorum formis.

Defensio de variis annorum formis contra Josephi Scaligeri obtrrectationem.

Solis et lunæ periodus octodesexcentenaria.
Epistola astronomica.

Numerus aureus melioribus lapillis insignatus.

Emendatio temporum.
Recensio argumentorum. { *Dedicated to your Majesty's
dearest brother, the Most Noble Prince Henry of blessed
memory.*

These that I have now to print, not before published.

Proœmium trium diatribarum astronomicarum.

Diatriba; et animadversiones astronomicae.

Problema astronomicum.

Circuli dimensio Lydyatea, Archimedea succenturiata.

Marmoreum chronicon Arundellianum, cum annotationibus.

Divina sphæra humanorum eventuum.—*Observed during
mine imprisonment, and dedicated to your Majesty.*

THOMAS LYDYAT TO THE ARCHBISHOP OF CANTERBURY.

[MS. Bodl. 662.]

May it please your Grace,—Being desirous to finish and publish, as I hope for the greater good of the church of God and of my country, and the commonweal of good learning, sundry books and treatises begun by me, partly before and partly during the time of my long imprisonment, to the finishing whereof I cannot be so conveniently provided of books at my small benefice in the country as in London, Oxford, and other like places, furnished with libraries and shops of books of all sorts; and moreover whereas the publishing of them will require my personal attendance for the correcting of the printer's press; mine humble petition to your Grace is, to grant me to that end and purpose, a dispensation for absence from my small parsonage and rectory of the parish church of Alkerton in the county and diocese of Oxford, for three years; and for the drawing and sealing thereof by the master of your Court of Faculties, to subscribe this petition with your hand, which your gracious respect I shall thankfully acknowledge.

Your Grace's humble petitioner,
THOMAS LYDYAT.

Tendered, July 2nd, 1634, and deferred till Michaelmas following.

WALTER WARNER TO ROBERT PAYNE.

[MS. Birch, Brit. Mus. 4279, fol. 290, Orig.]

Westminster, October 17th, 1634.

Good Mr. Payne,—For the problem of refractions, which you write of, I pray you by any meanes send it to Mr. Hobbes, together with my most harty love and service, or whatsoever els you shall receve from me that may be thought worth the communicating, yf it plese you to impart it to him, you shall do me a pleasure. For I have found him free with me, and I will not be reserved with him, yf it plese God I may live to see him again. That analogy which you have, though it be but a particular passion of the subject it concerns, yet it is very conducible to the theory and investigation of the cause of refraction, the intention whereof ex principiis opticis is the grettest magistry in the optik science, and for the practise it is of that consequence, as without it the table of refractions for glasse and crystall, which is of grettest vse, can never be constructed, without which table the dioptrick part of that doctrine, which begins not by reson of the glasses to be in grettest esteem, will still remayne imperfect, at best not in that degree of perfection by much, as by the help of a well constituted table of the angles of refraction the busines, as I conceive it, might be brought to. I would be very glad to see Monsr. Mydorge's way; yf he make a secret of it, I doubt not but Mr. Hobbes will know how to trafik with him. So I rest

Your very loving and true friend,
WALTER WARNER.

ROBERT PAYNE TO WALTER WARNER.

[MS. Birch, Brit. Mus. 4279, fol. 171, Orig.]

Welbeck, June 21, 1635.

Worthy Sir,—I have here returned you back your papers, conteining the probleme of the mid-ship-mould. S^r Charles and myself have perus'd them, but cannot understand more of them then is written in Latine; the rest we suppose are notes of remembrance, which serve well for your use, but give us not light sufficient to understand your meaning. Only the sixtene cases we apprehend well; but the demonstrations of them we yet understand not, farther then that in the Latine

holds. We desire, therefore, you would at your leysure instruct us farther in the demonstrations of all the cases remaining, which I suppose you can easily and soone doe out of the severall figures in the English paper. We long to heare fro you and to receive those things you promis'd. My Lord would gladly be a partaker of, and a student in your philosophicall discourses, if you would impart them to him. He is much taken with the device of your perspective glasse and desires you would calculate a line for it, at a good proportion, as 40 to one, that we might see whether it would hold good in practise as well as it seems in speculation ; and if it doe, he will be ready to further you in any way you shall desire. Both his Lordship and Sir Charles recommend their love to you and soe does

Your friend to serve you,
ROBERT PAYNE.

SIR CHARLES CAVENDISH TO WALTER WARNER.

[MS. Birch, Brit. Mus. 4405, fol 161, Orig.]

Welbeck, May 2nd, 1636.

Worthie Sir,—Though I have had some diversions, yet I aske your pardon that I have bin so longe before I returned you thankes for the two tracts you were pleased to send me ; I give you manie thankes for them, and esteem (as they justlie deserve) verie greatlie of them. I received latelie a letter from Mr. Hobbes, where amongst other things he sent me this paper heer inclosed, which is an experiment of the place of the image of a thing contrarie to the olde tenet ; a candle being put into a glasse of a cylindricall forme, the image hangs perpendicularie over the candle itself, as is expressed in this figure, and not at the concourse of the perpendicular from the object with the visuall line which in this figure is at the point A. Mr. Hobbs conjectures that the approach of the image proceeds from the strength of action from the object, which is greater heere than in a plaine, by reason of the concavitie of the cylinder which gathers the beames, and by that meanes makes the motion or streame of the reflected beames stronger. I desire at your convenient leasure to have your opinion of it, as also of this place of the image in convex glasses. I have

sent you by this bearer, Mr. Butler, twentie pounds as our acknowledgment of your favoure. And so wishing you all hapiness, I remaine

Your assured freind,
CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO WALTER WARNER.

[MS. Birch, Brit. Mus. 4444, fol. 91. Orig.]

Wellbeck, September 2nd, 1636.

Worthie Sir,—I give you many thankes for the two tracts you sent me, one of the place of the image in concave and convex glasses, and the other of the making of prospective glasses. I will not trouble you with a repetition of some doutes which Mr. Payen and I have of some things in these tracts, but refer you to his letter, for he hath promised me to write to you of them. The greatest doute that I have in your tract of the place of the image is howe the eye can take notice of the laterall beames which are without the eye, for sight being made, as you write, upon the retiform tunicle, I conceive not howe we can take notice of the laterall beams which are refracted before they come thither, or, as I conceive, we take no notice of that refraction. Sir, you see the boldness I take to trouble you, which your former favours have encouraged me to doe. And so wisshing you all hapiness, I rest,

Your assured freind,
CHARLES CAVENDYSSHE.

ROBERT PAYNE TO WALTER WARNER.

[MS. Birch, Brit. Mus. 4458, fol. 26. Orig.]

Welbeck, October 3rd, 1636.

Good Mr. Warner,—Though the plague (thanks be to God) hath not yet come nere us, yett we feele the ill effects of it. One whereof is, the interruption of intercourse of letters fro' us to you, and you to us.

I had some time since written to you concerning the two tracts you sent last to Sir Charles Cavendysshe, but I was not certaine where you were, or how my letter should come at you. Now having notice of your continuance at Cran-

bore lodge, and the conveniency of a passenger that way, I have advertised these lines to you, desiring to heare from you agayne by the next opportunity you can finde.

In your tract De Loco Imaginis, &c., the theoremes you take for principles, undemonstrated, require demonstration, as much as the conclusion you would proove by them, which yourself having first given notice of, I suppose it worth your paines to send their demonstrations: and so to cleere the manner of vision, how it is made, demonstratively; for as yet we take all upon probability.

But suppose these theoremes were demonstrated, there is yet one maine doubt remaining; and that is, how the sense should take notice of the laterall beames, which only touch on the superficies of the eye, and enter not into it directly, but refracted. And if the sense follow the direction of the refracted beame, that leads it not to the object. As suppose the lateral beame be $B\bar{O}$; the refracted beame in the eye $O\bar{A}$; the doubt is, how the sense can take notice of $B\bar{O}$ without the eye, soe as by that to be descried in the place of the image. Whereas it seemes more probable the eye should be sensible only of the beame $O\bar{A}$, which is within it; but then if it follow the direction of this beame $A\bar{O}$, it will lead it to P , against all experience. But it may be, the cleare expression and good prooofe of the manner how vision is made, will satisfye this inquisition and cleare the doubt; I meane the manner how simple vision is made, and how in that the sense judges the object without it to be in such a place, and not short or further on; for though this forme is a thing evident of itself, yet when I consider it more seriously, I finde it not sufficiently demonstrated by any I have yett read.

Agayne, supposing the sight to be discovered on the lateral beames, yet it is not thoroughly apparent why it should judge the place of the object to be in the concourse of these beames. You will say perhaps, else it would judge the object to be in two places. This I well conceive as an absurdity crossing under experience; but the cause a priori is the thing I looke for and would have, if it may be had. And indeed this lawe well clered would necessarily conclude the former, except single vision may be made on one line, and then the former doubt must be cleared by itself.

Concerning your other tract of the Prospective. The short time I stayd with you permitted me not to take sufficient in-

structions from you to satisfye Sir Charles in the matter of that calculation ; nor the effects of the glass focus according to the measures of it. The doubts we conceive of its effects, supposing the calculations right, are these.

1. How cleare vision can be made, by beames tending to an angle in the eye : for this seemes contrary to one of the theoremes undemonstrated in your other tract : but your glass drawes the beames to an angle on the eye.

2. How one beame can be sufficient to cause cleare vision of the point whence it comes ; for soe your glass seemes to be calculated, to refract ordinateley but one beame from one point of the object.

3. But if you say the glass so form'd will convey all the beames falling on it from one poynt ordinateley to the eye, this would be well demonstrated ; for else it would cause confusion, and so destroy, if not all, at least cleare and distinct vision.

4. Lastly, supposing all before were made good ; the question is whether the hand or toole of any artificer be able to worke the formes or moulds, and consequently the superficies of the glass soe true, as that to nature they shall be distinguished from other convexe superficies, as the spheriques, coniques, &c.

Sir, I know it is a difficult taske for you to treat by letters, but since we have yet no other way, and that the infectious ayre hinders both yours and my going to London, where we might meet to consider how to bring this to some good pass, I desire you to doe us the favour, in the meane while, to write to us as oft as you can.

I heare Mr. Hobbes is expected, with his charge, very shortly. I doubt not but he will finde you out ; and by him you may send your letters to us, if you can finde no other. Or if you send your packett to one Mr. Boothe, steward to the Countess of Devonshyre, at Byflett, nere Oatlands, to be sent by him to me at Welbeck ; in regard of messengers that pass between them and us, your letters will come to us that way.

Sir, I beseech you present my humble service to the noble knight and lady, where you are, as also to Mr. Aylsbury and Mr. Hyde, with my hearty thanks to them for their favours. Soe God keepe you and

Your faythfull friend and servant,
ROBERT PAYNE.

THOMAS LYDYAT TO MR. ROUSE.

[MS. Bodl. 313.]

*To his friend, Mr. Rouse, Fellow of Oriel College, and Keeper
of the public Library in Oxford.*

Mr. Rouse,—Having occasion to send to Oxford, I have sent you a copy of my period for Dr. Morrison, not so fair a one as I would, (during mine imprisonment my papers of some were many of them stained, and some quite marred with wet;) but indeed all that I have left, except only that with Dr. Bainbridge his censure, and mine answer to it; a transcript whereof, and of my postscript in the bottom of my table hung in the library, being some part of it worn away, I have sent withal: that you might the better understand what I said to you, of hanging up a better in its place. I pray you remember my service to Dr. Morrison: I would I were able to gratify him or any of you all in a better matter. I pray you also, as you have fit opportunity, remember me to Dr. Turner; I was indeed very desirous to have spoken with him, and tarried all that afternoon, the night following, and the next day, till past nine o'clock in Oxford, only for that cause: and when he sent me word by his man, that I could not speak with him till two o'clock in the afternoon, the excuse that I made was true, that my horse was weak, and borrowed but for a day: whereunto I might have added, that the poor man of whom I borrowed him (my nephew, the bearer hereof, lately one of your college tenant's tenant in Kenington, whose errand to Oxford at this time is to bring a child of his, one of my grand nephews, to be a chorister in New College,) hath none other means to get his living but by his team, whereof that was one, and the principal his shiller: as all your college tenants and the whole town of Kenington can witness: and therefore I was loth to adventure the wronging of him in that kind; especially this busy time of harvest, and opportunest time of the year to cart any whither. Otherwise I could have been content to have further attended Dr. Turner's leisure. So with remembrance of my duty to my betters, and with my duty and my best service to my good nurse the University of Oxford, I remain

Yours to be commanded in what I may,

THOMAS LYDYAT.

Allerton, Aug. 2, 1638.

NATHANIEL TORPORLEY TO THE DUKE OF NORTHUMBERLAND.

[MS. Birch, Brit. Mus. 4409, fol. 87. Orig.]

July 5th, 1632.

May it please your Lordship,—I presumed heretofore to move your Lordship on the behalf of Mr. W. for some consideration to be had of his extraordinary expense in attending the publication of Mr. H.'s book, after the copy was finished. The same humble request I am induced to renew by reson of his present wants, occasioned by that attendance.

For his literary labour and paines taken in forming the work and fitting it for the publick view, he looks for no other reward then your Lordship's acceptance thereof as an honest discharge of his duty. But his long attendance through unexpected difficulties in seeking to get the book freely printed; and after that was undertaken, the frivolous delaies of the printers and slow proceeding of the presse, which no intreties of his or mine could remedy, drew him to a gretter expence then his meanes would bere, including both your Lordship's pencion and the arbitrary help of his frends. It is this extraordinary expense, which he cannot recover, which makes both him and me for him appele to your Lordship's goodness and bounty for some tollerable mitigation therof.

I purpose, God willing, to set forth other peeces of Mr. H., wherein, by reson of my owne incumbrances, I must of necessity desire the help of Mr. W., rather then of any other; whereunto I find him redy enough, because it tends to your Lordship's service, and may the more freely trouble him, yf he receive some little encouragement from your Lordship towards the repairing of the detriment that lies still upon him by his last imploiment. But for the future my intention is to have the impression at my own charge, and not depend on the curtesy of those mechaniks, making that which may seeme to be saved by the other way, will not counter-vale the trouble and tedious prolongation of the busines. But the copies being made perfect and faire written for the presse, they shall be sufficiently bound to deliver the books perfectly clen out of theire hands, and by this meanes the trouble and charge of attending the presse will be saved. Therefore, my Lord, what you do now will be but for this once; and in such proportion as shall best like you to favour the humble motion of him who is

Allway most redy at your Lordship's commaund,

T. A.*

* This letter, although signed by the initials T. A., is in the handwriting of Torporley, and from that circumstance and the subject matter of the letter, there

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 143. Orig.]

Wellingor, January 8th, 1641.

Worthie Sir,—I have not much to write to you of, onelie I have heard nothing of those bookees you writ to me of. I have sent you hereinclosed what Mersennus latelie sent me. I desire you will doe me the favoure to write it oute and send it me, for I confess his hande is an Arabicke character to me; I praye you keepe his paper till it please God wee meete. I doute heer hath bin ill weather for Mr. Reeves to worcke in. And so wisshing you all hapiness, I rest

Your assured freind to serve you,
CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 146. Orig.]

Wellingor, Feb. 5, 1641.

Worthie Sir,—I thanke you for your letter and the transcript of Mersennus problem; if he hath read Mr. Brigs or Mr. Oughtred I wonder he would send it, but it maye be he hath found it the analyticall waye himself. I am glad Mr. Reaves was in such forwardness when you writ; but I doute the glass (which I hope is nowe finished) is not of the same which you tried your refraction in, because Mr. Reaves hath broken in his triall so much glass, that I doute there is none left of that which you tried your refraction in; but I hope fine glass differs so little in refraction that it will not doe us much harme. I hope you goe on with your owne analyticall worcke as your occasions will permit you. I have no more at this time to trouble you with, but remaine

Your assured freind to serve you,
CHARLES CAVENDYSSHE.

can be little doubt but that it was written and composed by him. There is no direction to this letter, but the allusion to Warner's pension shows to whom it was addressed. It is scarcely necessary to observe that the initials W. and H. are intended for Warner and Harriot. This letter will serve to show the reason why Torporley afterwards attacked the work of Harriot: he doubtless failed in some application to the Duke of Northumberland, and his well-known irascible temper converted his previous respect for Harriot's memory into hatred. See my Life of Sir Samuel Morland, p. 28.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 134.]

Wellingor, June 26, 1641.

Sir,—I perceive oure business of making the perspective glass proceeds not, and I knowe not well howe to help it, unless there be some as good matter to make glass in some other place to be bought, for it seemes that at Broadstreet will not be had; I am not willing to trouble Sir Robert Mansfeild about it, though I thinke he would not denie me. Therefore, if you or Mr. Reaves can finde fitting matter for us somewhere els, ye should doe me a greate favoure; Broadstreet I suppose will be the best place to make the glass, when ye have bought the stuff to make it of. I shall write to Mr. Reaves to give us his help herein. I must againe thanke you for your waie of ordering æquations, and doe desire that you will proceed in your intended analyticall worcke, as your occasions will give you leave. I desire to knowe if Mr. Warners analogicall worck goe on or not. And so wisshing you all hapiness I remaine

Your assured freind to serve you,
CHARLES CAVENDYSSHE.

If you knowe an easie and readie waie to measure the refraction in water, you should doe me a favoure to let me knowe it; for I confess I knowe none.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 136. Orig.]

Wellingor, Julie 24, 1641.

Worthie Sir,—I am glad to heare you have got some glass; I hope it is good and fit for oure purpose, for I should be unwilling that you and Mr. Reaves should bestowe your paines upon course glass. When you have tried what the refraction is in that glass I desire to knowe it, and allso howe you like the glass. I have latelie received some propositions out of France, some demonstrated and some not, but I will not divert you from the business you have in hand. I am glad you have begun the analogiques, and hope allso that you proceed in your owne analiticall worcke. And so wisshing you all hapiness, I remaine

Your assured freind to serve you,
CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 139. Orig.]

Wellingor, November 20th, 1641.

Worthie Sir,—I hope Mr. Reaves is in a good forwardness with the convex glass; I dout not but you will trie all conclusions with it, which may conduce to informe you whether it be an hyperbole or no; as allso what proportion the diameter of the glass hath to the line of the contracted beames of the sun at the pointes of concourse; as allso to observe what aparances are made, the eye being placed in, before, or behinde, the pointe of concourse; and in the mean time, before the concave glass be made, to trie whether my concave glass which you have, will in anie sort fit it. Sir, I leave the further scrutinie of this to your better consideration, and wisshing you all hapiness, remaine

Your assured freind to serve you,
CHARLES CAVENDYSSH.

I praye you comend me to Mr. Reaves when you see him.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 141. Orig.]

Wellingor, December 18, 1641.

Worthie Sir,—I thanke you for your letter of December 13. I am glad Mr. Reeves is so well fitted for oure worcke; when he hath done it, I dout not but you will make all such trialls as maye give you satisfaction whether it be a true hyperbole or not, and then proceed to the making of the concave glass; if this fit it not, I shall still be in hope that a concave on both sides will. I have not (to my remembrance) seene Henischius arithmetick, nor should desire, for his mislike of demonstration by letters; yet if you think there be anie thinge in him considerable, which is not in Vieta or de Cartes, I desire you will send it me, and Mr. Moselei will paye for it, as allso for Scheiner's Ars Nova Delineandi. I confess I expect not an exact booke of analiticks till you perfect yours. And so wisshing you all hapiness I rest

Your assured freind to serve you,
CHARLES CAVENDYSSH.

ROBERT PINK TO THOMAS LYDYAT.

[MS. Bodl. 313.]

Mr. Lydyat,—I cannot so well give you account of your tractate which you have sent me, as if you yourself come over hither to me. Which that you may do without your charge or trouble, I have of purpose sent over this my servant Henry Davis with a horse for you. He hath friends to visit some few miles beyond you, which he may do and be back with you at Alkerton upon Monday or Tuesday, as you shall appoint, to attend you hither. A chamber and fire and diet you shall have with me at New College, and the longer you please to stay, the better welcome shall you be. Is this all, will you say? No! but there is that more in it, which will, I am sure, compell you to come over. And that is a great desire my Lord Primate of Ireland hath to see you, and to joy your company for awhile. I need not tell you, for you know him better than I do, that he is a man of that esteem, as no man now living, that I can hear of, is, for his exquisite knowledge and solid judgment in (almost) all points of learning. You cannot any way grace yourself more in the eye and opinion of the University than to have it known that he loves you and approves your learning. I, perceiving his good affection to you, told him of your “Apparatus;” and at his earnest request, delivered him a good part of it, viz. all from the 88th page to the end, to read over: the former part he told me he had read over long since; his meaning was, I thought, in English. Dr. Bainbridge was then in company with us, and therefore I mentioned your Mesolabe to His Grace, and Dr. Bainbridge his non satis Geometrice, telling them both that I looked to having defects punctually discovered, and not so in the general. And my Lord, if any man will be able to press him to that, and disclose either your mistake, or (which I rather believe) his. So not doubting but that you will have that respect to His Grace’s loving expressions of the desire he hath to see you here, as to come over to him, and make me your host while you please, I heartily wish you a speedy and safe journey hither, so remaining always

Your assured loving friend,
ROBERT PINK.

New College, Oxon.

November 13th, 1641.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 168. Orig.]

Hamburg, January 18, 1644.

Worthie Sir,—It is so longe since I hearde from you that I doute my letters which I last writ to you, came not to your handes. I sent you inclosed in one of them the answeare which I receaved from Auspurge concerning Reyeta's glass, and allso my desire that you would be pleased to enquire of Reyeta, who I heare is at Antwerp, of what conditions one of his glasses may be had. I suppose some merchant of your acquaintance will doe so much for your sake. I have latelie had some discourse with Doctor Jungius and Mr. Tassius; douteless they are both verie learned men. I was at Doctor Jungius his house, where he shewed me manie treatises of his owne in manuscript, videlicet, *De Lociis Planis*, *De Motu Locali*, staticks, hydrostaticks, and some observations of insecta. I have as greate an opinion of his abilities as of anie mans. I finde he is not yet minded to print anie thinge, but I hope hereafter he will, and I despaire not in the meane time but he will imparke somewhat to me. I asked Mr. Tassius (as you desired me) his opinion of your refutation of the Dane, who aproves of it, and that you doe it without helpe of the Table of Tangents. I writ in some of my last letters to knowe if Cavalieros worckes and Sethus Calvisius of musick were to be had. Sir, I have no more at this time, but wisshing you all happiness remaine

Your assured friend to serve you,
CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 175. Orig.]

Hamburg, January 24, 1644.

Worthie Sir,—I give you manie thankes for your letter of the $\frac{1}{2}$ of this month. I am glad to heare you meane not to trouble your self with Longomon. more than as an appendix to some of your intended worckes, which I confess I longe much to see, whatsoever it be, especiallie if it be of analytycks. I give you also manie thankes for your inquirie of Reieta, and hope shortelie to heare from you whether there be anie hopes to procure one of his best glasses. I am glad he will print

somewhat howe to make them. Who that is that makes those excellent glasses in England, I know not. I should have guessed him to have bin Hammilton, who was generall of the artillerie to Leslei, but you write him Haman, whom I have not heard of, but I hope heereafter wee may procure one of them. I am sorie Calvusius cannot be had, I shall not yet trouble you for the other, but returne you manie thankes for your inquirie of them. I am now growne into some acquaintance with Doctor Jungius, who is pleased to visit me commonlie twice a weeke, and to imparde to me some of his conceptiones de motu locali ; wee are yet but in the definitions, which are verie well expressed ; he hath allso imparted to me divers theorems on the same subject, but not demonstrated them, but I doute not but he can and will, after he hath laied foundation enough in definitions and axiomes to builde upon. I am sorie I lost so much time before I was aquainted with him, but I shall endevoure to redeeme it during my staie heere. And so hoping to heare shortelie from you, and wissing you all happiness, I rest

Your assured friend to serve you,

CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 177, Orig.]

Antwerp, March 26, olde style.

Worthie Sir,—Not to trouble you with more particulares of oure journei than that at Rotterdam Sir William Boswell came to us, whom I found to be that which I supposed him formerlie to be, a discrete, civill gentleman. I perceive he thinkes Monsieur de Cartes his last booke to be full of fancie, though he esteemes much of him. Heere I mett with Sir Kenelm Digbie's booke, but had no time to reade it all ; but it apeares to me to have some things in it extraordinarie. Wee met heere with the famous Cappuchin Rieta, his booke is nowe in the press heere allmost finished. Hee solves the aparence of the planetes by excentricks, without æquants or epicicles, and yet not according to Copernicus system of the worlde. He teaches allso in this booke the making of his newe tellescope ; his tube for his best glass was spoiled so that wee could not see it, but wee sawe another made by his directions, but had not the oportunitie of looking at a convenient object far distant, but as I guess it is not better than

course, is determinedly adverse even. I had not discourse enough with your Master to make out hisse queres, but douteless he is an excellent man and very eruditous, and I found him free and open in his discourse to me. He saith he can easilie and suilidour make the uttlegate, but he discouers not that in this matter. He saith the satellites of Jupiter are little sunnes, and divers other novelties he hath obserued, manie of which he will not shew in this booke. I have no more nowe to trouble you with, but to desire that you will thinke of publishing some of your tractes, especially in the analiticks. And so wissing you all happiness, I remaine

Your assured friend and servant,

CHARLES CAVENDYSSHE.

We are nowe going towards Bruxells.

SIR CHARLES CAVENDISH TO JOHN PELL.

[Ms. Add. Rep. Ms. 227, fol. 149. One.]

Hamburgh, July 26, 1644.

My dear Sir. — I give you manie thankes for your letter, written yesterday, and since things goe not so well in France I am glad you are so well placed for the present, for I suppose it a piece of good meane as well as of honor; yet, by the grace of God wee shall one daie meet in England. And weare more happilie there than ever wee did. I thinke we shall remaine a whyle in this towne, and so be depreved of the happiness of your conversation but by letter, which I desire you will be pleased sometimes to afford me at your best leisure. I desire you will doe me the favoure to send me one of De Cartes his new booke, *De Principiis Philosophiae*, without anie addition of his olde worcke, except he hath either added or altered something in the matter; I desire you will let me knowe the price of it, and howe I may with most convenience returne manie to you, for I am likeli to trouble you for more booke. I praye you let me knowe whether Mr. Warner's Analogicks be printed. I hope you proceed in your intended worcke of Analiticks, which if you doe not, I beseech you doe, and finish it with all convenient speed; for I confess I expect not anie absolute worcke in tha kinde, but from yourself. I praye let me knowe what new inventions are extant in the mathematicks latelie, if anie. And so wissing you all happiness, I rest

Your assured freind to serve you,

CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 151, Orig.]

Hamburg, Aug ⁸, 1644.

Worthie Sir,—Douting that my letter of last week came not to your handes, makes me nowe trouble you with this. I give you manie thankes for your letter, and am most glad that you are well and in so good a condition; I doute not but you have hearde the occasion of oure comming over, I take no pleasure to write it, nor I suppose you to reade it; Gods will be done, and to that I humblie submit. I desire you will be pleased to send me De Cartes *De Principiis Philosophiae*, and none of his olde bookes, except there be some addition or alteration. I desire your opinion of the late discoverie of newe stars; I see Gassendus doutes of it. I desire to knowe if Mr. Warner's Analogicks be printed, and if there be any newe bookes of Analiticks, but I expect no greate advancement of Analitickes but by yourself, therefore I beseech you proceede in your intended worcke. I am likelie sometimes to trouble you for bookes, therefore I desire you will let me knowe howe I maye returne monie to you. I longe to see you. In the meantime I hope to converse by letters. I remaine

Your assured freind to serve you,
CHARLES CAVENDYSSHE.

JOHN PELL TO SIR CHARLES CAVENDISH.

[MS. Birch, Brit. Mus. 4280, fol. 101.]

Amsterdam, August 7, 1644.

Right Honourable,—Nine days agoe was your answere to mine left at my lodging by a man that would have nothing for postage. Had I seene him, perhaps I might have learned some conveniency of sending backe to you againe, so that my letters might be lesse chargeable than if they come thus single to you by the ordinary poste.

I had sent you Des Cartes his new booke forthwith, if your letter had given me direction how to convey it to you; which, seeing you have not done, I resolve to send it to Hamburg by the next ship, to be left for you either at Berthold Offermans, a booksellers; or else, at some other friends house which I shall signify by letter. Though the title-page of the

other part tell us that it is ab auctore perfecta variisque in locis
expendata, yet I have given orders to leave it out, and to bind
his *Principia Philosophiae* apart for you; whereby halfe the
price is abated. I suppose I shall have it to-morrow, and
then I shall soone finde some shipp to send it by: for such
opportunittes betweene this towne and Hamburg are very fre-
quent.

Des Cartes himself is gone into France. Monsieur Hardy
tells us, in a letter lately written, that Des Cartes met him
in Paris, and blamed him for offering so much mony to our
Arabieke professor at Utrecht, for his Arabieke manuscript
of Apollonius. Which Mr. Hardy interprets as a signe of envy
in Des Cartes, as being unwilling that we should esteeme the
ancients, or admire any man but himselfe for the doctrine of
lignes courbes.

But I think France alone will afford me argument for a
large letter, and therefore I leave it till the next time.

Come we therefore to England. And first for Mr. War-
ner's Analogickes, of which you desire to know whether they
be printed. You remember that his papers were given to his
kinaman, a merchant in London, who sent his partner to buy
the old man: himselfe being hindred by a politicke gout,
which made him keepe out of their sight that urged him to
contribute to the parliament's assistance, from which he was
exceedingly averse. So he was looked upon as one that ab-
sented himselfe out of malignancy, and his partner managed
the whole trade. Since my comming over, the English mer-
chants heere tell me that both he and his partner are broken
and now they both keepe out of sight, not as malignants, but
as bankrupts. But this you may better inquire among ou
Hamburg merchants. In the meane time I am not a litt
afraid that all Mr. Warner's papers, and no small share o
my labours therein, are seized upon, and most unmathe-
matically divided between the sequestrators and creditors
who (being not able to ballance the account where there ap-
peare so many numbers, and much troubled at the sight c
so many crosses and circles in the superstitious Algebra an
that blacke art of Geometry) will, no doubt, determine onc
in their lives to become figure-casters, and so vote them a
to be throwen into the fire, if some good body doe not re-
prieve them for pye-bottoms, for which purposes you kno
analogicall numbers are incomparably apt, if they be acci-
rately calculated.

I cannot tell you much better news of my analyticall sp-
culations, of the finishing of which you desire to heare.
I came over hither in December last, not bringing any of it

bookes or papers with me: nor hardly clothes, for the worst I had seemed good enough to weare o' shipboard. I then thought not to stay heere above a fortnight; nor did I imagine that before I gat out of this towne againe, I should be perswaded to clime the cathedra, and make inaugurale orations and prælusions, and afterward reade publikely 5 dayes in a weeke, an houre every day in Latine. Which had I foreseen, I thinke that all the bookes and papers that I had, both yours and mine, should have come along with me to enable me to doe those things the more easily. And yet I have no great minde to goe fetch them, nor to send for them; so long as they are there unstirred, they seeme to be safe. But the disasters of the whole kingdome put me in minde of what Melancthon used so often to say, non est tutum quieta movere. What may happen to them in the remoovall, by searchers, pirats, &c., I am not willing to try. Yet so long as they are there we cannot count them out of danger. But should that befall Mr. Warner's papers and mine which we feare, it would put me into an humour quite contrary to that in which I have hitherto beene. I have thought nothing elaborate enough to be printed, till it were so complete that no man could better it, and did therefore so long keepe my name out of the presse: but now I begin to count nothing safe enough till it be printed, and therefore I have almost resolved to secure my thoughts, not by burying my papers in England, nor by fetching them hither, but by publishing the same notions heere that I have committed to paper there.

I had thought heere to have given you account of what I have now in hand; but being desirous by this poste to let you know that your letter came safe to my hands, I am constrained to breake off heere, deferring the rest till my next. In the meane time I remaine, Sir,

Your humble servant,
JOHN PELL.

SIR WILLIAM PETTY TO JOHN PELL.

[MS. Birch, Brit. Mus. 4279, fol. 173, Orig.]

Leyden, August 14, 1644.

Sir,—On Sunday noone I received youre lettre of Friday, together with nine copies of youre refutation of Longomon-tanus, the whiche, according to your desire, I have distributed as followeth, viz: to Golius, who, upon perusal of it, said it was a most solid refutation, thanking you very much that you

remembred him with a copie, and said withall, that hee at his last beeing at Amsterdam much endeavored to have wayted on you there. But he told mee that it is well thirty yeares since Longomontanus his doctrine first saw light, since which tyme hee hath by many letters beeene advertised of his error, but being strangely enamoured of his invention, could not bee made to retract it; and hee hath growne extreme old in his dotage thereon, "wherefore," said Golius, "t'were scarce religion to trouble the obstiuat old man any more, since other thoughts would better become his yeares than the mathematicks." I then went to Salmatius, *professor honorarius*, who likewise shew'd many tokens of his kind acceptance, and told mee (among other discourse, whereof I had much with him) that the age of the author of this false opinion would sett an authority on it, and therefore it had the more need of refutation. Walarus thankes you very much, expressing no faint desires to have the honor (as hee said) of youre acquaintance. I have presented one to Mons^r. de Laet but this morning, for at a many other tymes that I had formerly been to wayte on him, I was not so bappy as to find him. Van Schooten also thankes you, but hee being very old and indisposed I had not much talke with him as I had with the others. To Dr Kyper, being a man reasonably vers'd in those studies, and not of low esteeme here, I presented one; I have given : to Toncher Hooghland, a chymist and physician, Des Carte his most intimate freind and correspondent, who hath promised at his next writing to send one to Des Cartes. An so, having retayned only one to show my friends up an downe where I goe, I hope they are all disposed of to you mind. If you please to send twelve more I can dispos them to some other professors; 3 or 4 I would send to England to Mr. Oughtred, Mr. Barlow, and others, if yo doe not youreselfe. I judge, by the leaves, that these coppies are part of some booke which you will shortly blesse the world with, and hope that my expectation shall not bee i vaine. Now, sir, I must thanke you for the honoure yo have done mee by using mee as an instrument in this your busines; truly I doe so well like the employment, and : ressent this your favoure, that I confesse myselfe obliged bee,

Youre most affectionate friend and humble servant,
W. PETTY.

PS.—There are some in whom (as in him qui ex peti Herculem, &c.) this your magnum opusculum hath begott such an opinion of your meritt that they resolve to live Amsterdam to receyve your instructions.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 153, Orig.]

Hamburg, Aug. $\frac{1}{2} \frac{6}{6}$, 1644.

Worthie Sir,— Yesterdaye I received yours of the $\frac{1}{2} \frac{6}{6}$ of August, for the which I give you manie thankes. I heare nothing yet of our removing from hence, if we should remove into Hollande I should be in hope to see you, and intended to see De Cartes, but you write he is gone to Paris. I desire your judgment of De Cartes his new booke. Doutelesse he is an excellent man. I hope Mr. Hobbes and he will be acquainted, and by that meanes highlie esteeme one of another. I am sorie Mr. Warner's analogicks are not printed, but I yet hope they maye, as also other worckes of that excellent olde man. I am glad you intend to secure your thoughts by publishing them, and that you are printing Diophantus with newe illustrations after your manner, which I am exceeding greedie to see, but I doute you will not in this worcke teache us the whole science of analiticks with all that pertaines to it, which if you doe not nowe, I beseech you doe heereafter, for I suppose you intended such a woorck, and if you finish it not, I doute wee shall have no better analiticks than wee have. I have not yet received your refutation of C. S. Longomontanus his quadrature of a circle, but I shall inquire dilligentlie for it, for I longe to see where he goes out of the waye. I am well acquainted with Mr. Gascoine, whoe was providore to oure armie: he is an ingenious man and hath shewed me howe perspectives maye be much improved; I onelie mislike his glass next the eye which he makes convex on both sides; I tolde him it woulde make confused sight, if De Cartes his doctrine be true, but upon triall it proved more distinct than I expected, yet I thinke a concave on that side next the eye would doe better; his perspective did not multiplie more than myne as I thinke, but his speculation is most true, and this was one of his first trialls and not made to the manner of his best inventions. Wee lodge neere St. John's Church. And so wisshing you all happiness, I remaine

Your assured freind to serve you,
CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 155, Orig.]

Worthie Sir,—Manie thankes for yours of the 7th of September. I am sorie for Beaugrand and Herrisons deatthes, but I hope it will make you nowe seriouslie thinke of pol- lishing and publishing your former thoughts of analiticks. I never sawe Harrison's 6th tome, nor I thinke his 5th, yet somewhat of algebra in those tomes I have, but nothing newe as I remember, or verie little. From Robervall and Fermat I expect much. Nicerons perspective I thinke I have at London, and as I remember one hath manifestlie convinced his booke of error; but if I mistake, and that you aprove of Ni- cerons perspective, I desire you will send it me. If there be anie more than is in that little booke allreadie extant, con- cerning the newe jomales, you shall doe me a favoure to send it me. I am extreamelie taken with Des Cartes his newe booke, yet I thinke Kercher the jesuit of the loadestone hath prevented Des Cartes, for they differ little as I remem- ber; I confess I conceive not howe the particulae striatae by theyr motion can reduce a loadestone, or touched needle (for- merly moved from theire meridian), to their meridian againe; or if they doe, the situation of the poles would be contrarie to Des Cartes his description. I beleeve Mr. Hobbes will not like so much of Des Cartes newe booke as is the same with his metaphisickes, but most of the rest I thinke he will. Doctor Jungius hath bin once with me, I like him extreamelie well, but I cannot speake Latin well nor readilie, which hindered me of divers queres, and besides I would not trouble him too much at the first visit. I finde him verie free, and intend, God willing, to be better acquainted with him. He approves of your confutation of Longomontanus, though he seemed to thinke Long. would take exceptions that you use tangents, which he refuses to be tried by. If Gassendes Phi- losophie be extant I praye you send it me. I have not yet seen Mr. Tassius, but he sends me word he will come to me. They are commonlie full of business or els I would often visit them. I mervaile you have not received £5, which I paied to Mr. John D'Orvill longe since, who promised to doe it with all convenient expedition; but I hope you have received it before nowe. I have troubled you enough for once.

I remaine your assured friend to serve you,

CHARLES CAVENDYSSHE.

Doctor Jungius preferrs the analiticks of the ancients be-

fore Vietaes by letters, which he saies is more subject to errors or mistakes, though more facile and quick of dispatch, but I conceive not yet whye.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 157, Orig.]

Hamburg, Oct. $\frac{1}{2}$ 1644.

Worthie Sir,—Manie thankes for yours of October $\frac{2}{1}$. I conceive there might easilie be a mistake in the waie of returning that £5 to you, but I am glad you nowe have it. What difference there is between banck dollers and rixdollers I knowe not, but I intended you should receive to the value of £5 sterlinc; if it want anie considerable sum I praye let me knowe it, for though the whole sum be not much considerable, yet the cosenage is. I received yesterdaie a letter from Mr. Hobbes, who had not seen De Cartes his newe booke printed, but had reade some sheets of it in manuscript, and seems to receive little satisfaction from it, and saies a friend of his hath reade it through, and is of the same minde; but by their leaves I esteeme it an excellent booke, though I thinke Monsieur Des Cartes is not infallible. Mersennus is gone towardes Roome. Those bookes I desired might, I suppose, have nowe bin in print, for Mersennus mentioning them so manie months since, as worckes either printed or readie for the press, made me upon that supposall desire them if extant. Mr. Hobbes writes Gassendes his philosophie is not yet printed, but that he hath reade it, and that it is as big as Aristotle's philosophie, but much truer and excellent Latin. Though you discommend Niceron for a vainglorious man, yet your naming of his booke commended it to me, yet not knowing certainelie whether I have it or not, and expecting a second edition, for the present I desire it not. I desire Gassendes his refutation of Des Cartes his Metaphisicks, printed in 4to.; and if there be anie other booke of philosophie or mathematicks latelie printed, I desire it allso, especiallie your Diophantus, if extant, or anie thinge els of yours. I desire you will dispose of the remainder of that smalle sum I returned to your owne use. Manie thankes for the copie of Reitas letter. I admire his glass, and would gladlie buye such a glass, and get acquaintance with the frier and his workman by letter if I could.

Your assured friend to serve you,
CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 159, Orig.]

Hamburg, November $\frac{6}{15}$, 1644.

Worthie Sir,—Manye thankes for your letter, wherein you write that you have Apollonius 3 bookeſ of conicks in Arabick, more than wee had in the Greeck, and 36 authoſ more. I hope ſome of those are of the mathemathicks. Howſoever I dout not but they are worthie the preaſ. I like extreameſtie both the propoſition and demonstration of Apollonius in your letter; and to my apprehenſion the expreſſion of the ſame propoſition in Mersennus his book is perplexed and no demonstration tranſlated. I wonder Goleas hath not published it all thiſ whyle; yet being nowe in your handeſ, I am not ſorie he did not; for I assure myſelf wee shall nowe have it with more advantage than the loſs of ſo muſch time. Though I doute not but your explication of Diophantus will put us in to a more ſure waye of analiticks than formerlie, yet I ſuppoſe there is ſo muſch to be added and explained concerning analiticks that it will require a large volume; and I hope you continue your intention of publishing ſuch a worke, which I beſeech you thiſe seriouslie of to publish with all convenient ſpeeđe; for it is a worke worthie of you. I have ſent to inquire at Auspurge of the famouſe Reieta, to procure me one of his beſt sorte of glaſſeſ, but I have yet no anſweare. If your occaſions will permit you, I ſhall take it as a favoure if you will viſite my Lord Widdrington, nowe in his paſſage towardes France. And ſe wiſhing you all happiness I remaine

Your assured friend to ſerve you,
CHARLES CAVENDYSSH.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 161, Orig.]

Hamburg, December $\frac{10}{20}$, 1644.

Worthie Sir,—Manie thankes for your letter and Gassende his booke, which I received by Sir William Carnabye. I am of your opinion that Gassandes and De Cartes are of diſſerent diſpoſitions, and I perceive Mr. Hobbes joines with Gassendes in his diſlike of De Cartes his writings, for he utteſli miſlikeſ De Cartes his laſt newe booke of philoſophie, whic

by his leave I highlie esteem of. I am sorie the peevish Dane Severin diverts you from your better studies, for to my apprehension your refutation is full and plaine, and the proposition you builde on so obvious, that I thinke I could demonstrate it in $\frac{1}{4}$ of an hour. I have not yet received answeare from Auspurge concerning Reita's glass, but I perceive Mr. Hobbes esteemes neither of his glass nor beleevs his discoveries, for he is joined in a greate friendship with Gassendes. I writ to him Gassendes might be deceived as he was about the varieing of the perpendiculars ; he excuses him what he can. Mr. Tassius is sick, but I perceive hee is verie courteous. I have not latelie seen Doctor Jungius, but I have a greate opinion of his abilities. I desire to knowe if all Bonaventura Cavallieros worckes be to be had, as allso Sethus Calvisius worckes of musick, for I sawe heere but some fragmants which Mr. Tassius lent me. You will excuse me that I requite not your favoures for the present, as I desire I can onelie yet acknowledge them, but shall heereafter by the grace of God endevoure to requite them to my power. And so wissing you all happiness I remaine

Your assured friend to serve you,
CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 163, Orig.]

Hamburg, December $\frac{1}{2}7$, 1644.

Worthie Sir,—I hope you have received my letter which I sent last weeke by my brother's servant. I have little to adde, but this inclosed concerning Reieta's glass. I desire you will be pleased to inquire if he be at Antwerp, and if he be, to inquire of him if one of those glasses maye be had both sooner and at an easier rate. I desire by your next to knowe if Bonaventura Cavelliero and Sethus Calvisius of musick be to be had. I hope you have done with the waiewarde Dane, that you maye returne to Apollonius and Diophantes, but especiallie to your owne analiticall worcke, which I extreamelie desire to see. Mr. Hobbes puts me in hope of his philosophie which he writes he is nowe putting in order, but I feare that will take a longe time. I confess I regret much from him and yourself ; Mr. Doctor Jungius and Mr. De Cartes I hope hath not yet done. I expect allso some rarities in

analiticks and geometrie from Fermat and Roberval, so that I hope oure age will be famous in that kinde. And so wiishing you all happiness I remaine

Your assured friend to serve you,

CHARLES CAVENDYSSHE.

SIR CHARLES CAVENDISH TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 176, Orig.]

Paris, June 27, olde style, 1645.

Worthie Sir,—I give you manie thankes for your letter of May 1^o, which I received not longe since. I writ to you a letter from hence a greate whyle since, in which was one inclosed to Doctor Jungius, and a proposition demonstrated by Mr. Hobbes, all which I hope you have received. I have as you desire procured not onelie the approbation but demonstration of your fundamentall proposition by Mr. Hobbes his meanes. Fermat is not in this towne, and Mersennus is on his waye hither, so that I knowe not whither to write to him. But I doute not but more handes with demonstrations might be procured if you desire it; I heare some of them wonder you would not publish a demonstration of it your self. I tolde Mr. Hobbes I assured myself you coulde demonstrate it, and thought it more obvious than I perceive they thincke it. I am glad you are publishing of Appolonius and Diophantus, though if Goleas meane to publish his Appolonius, I could be content you forbore yours, his being the perfecter copie, and he having bin at some cost about it, though I doute we shall be loosers by it, for I beleive your notes would abundantlie recompence the defect of your coppie. I have not yet seen Bullialdes Astronomie, but Mr. Hobbes thinckes he hath not much advanced oure knowledge. Mydorgius hath publisshed nothing of late, nor anie of the rest more that I heare of. I hope you proceed with your analytickes, and that er longe you will publish it, for I expect not so much from anie man in that kinde as from your self. I suppose you will one daye advance also the doctrine of conickes and of other difficulties in geometrie. I knowe not when wee remove, nor whither; but when and where soever I remaine

Your assured friend to serve you,

CHARLES CAVENDYSSHE.

JOHN PELL TO JOHN LEAKE.

[MS. Birch, 4280, fol. 94. Original draft.]

Amsterdam, August 7th, 1645.

Mr. Leake,—It is a yeare agoe since these inclosed papears were printed, and then upon this occasion. I found a booke of Longomontanus of 9 or 10 sheetes *De Mensura Circuli*, printed heere at Amsterdam since I came hither, but without my knowledge. I therefore thought good to give notice that it was done without my approbation, as knowing the measure to be false, as also to show a new way of refuting all those that make the circle's area and periphery *too great*. And such another way have I of refuting all those that make the circle's area and periphery *too little*, if there be any such, for I doe not remember one example amongst all the foolish cyclometers that ever I saw. He that printed Longomontanus his booke, printed also my refutation, and that they might allwayes be joined, he added those numbers 73, 74; for Longomontanus ends in 72. I caused these my papers to be dispersed among the mathematicians all over Europe. I hoped that of those which I sent so long since to London, one might have come to your hands, but I perceived yesterday by Mr. Sugar that you had not heard of it. I sent also one to Longomontanus, who answered ignorantly and scurvily; and upon occasion of a letter written by me to a friend in Denmarke, he has lately published a second reply not altogether so monstrous as the former. Mr. Sadler hath a copy of his first reply and of the Paris professor's judgement of my refutation. I have received other mathematicians' verdicts, onely I have as yet none out of England. My intent is to appeale the judgements of all those that by demonstrating my fundamental theoreme $\left(\frac{2r^2t}{r^2-t^2} = d\right)$ can shew themselves able to judge of such a controversy. Therefore by your meanes I shall hope to obtaine a line or two subscribed by your Gresham professors, and as many other students as will take the paines to demonstrate the first theoreme. Such I take to be Mr. Gunton, Mr. Fiske, Mr. Leake, Mr. Boud, and some others better knownen to you than to me; which approbation and demonstrations I desire to have as soone as may be, because I would print them with my owne and those which I have allready of other men's, that so those ignorant dames may be so much the more confounded to set a thing demonstrated so severall wayes, which Longomontanus sayd

was *indemonstrabile*. And though now they begin to feare that it may be demonstrated, yet all the mathematicians in the University of Copenhagen cannot doe it, such shallow artists have I to doe withall. If any of our London mathematicians be unwilling or unable to write Latine, let them write English, or the catholike language [a, b, c, + — &c.], and let me alone with the rest. If you want more coppies of my paper, and Mr. Hartlib of Duke's Place cannot furnish you, I shall send you as many as you desire; or if there be anything else wherein I may serve you, you shall alwayes find me

Your assured friend and servant,
JOHN PELL.

To his much esteemed freend, Mr. John Leake, at his house by the Old Swan in Thames Streete, London, these I pray.

SIR WILLIAM PETTY TO JOHN PELL.

[MS. Birch, Brit. Mus. 4279, fol. 172, Orig.]

Paris, November 8th, 1645.

Sir,—Father Mersen his desire to convey this inclosed to you, serves me for an happie occasion, to expresse my thankfulnes for the good of that acquaintance with Mr. Hobbs, which your letters procured me for by his meanes, My Lord of Newcastle and your good friend Sir Charles Candish have beene pleased to take notice of mee; and by his meanes also I became acquainted with Father Mersen, a man who seemes to me not in any meane degree to esteeme you and your works, and who wishes your studies may ever succeede happily, hoping (as others also doe) that the world shall receyve light and benefit by them. Sir, I desire you not to conceive that any neglect or forgetfulnes hath caused my long silence, for the often speech I have of you either with Sir Charles, Mr. Hobbs, & Father Mersen (besides the courtesy I receyved from you) makes me sufficiently to remember you. But, to speake the truth, it was want of buisines worthy to make the subject of a letter of 16^p postage, especially since Mr. Hobbs served you in procuring the demonstrations of other french mathematicians. I could wish with Sir Charles that wee could see your way of analyticks abroad, or if a systeme of the whole art were too much to hope for, for my owne part

I could wish wee had youre Diophantus which was ready for the presse before my departure from you. Those rules of algebra (though few) which you gave mee and exercise have made mee able to doe many pretty questions. I entend to reade no authour of that subject untill I may be so happie to reade something of yours. Sir, if there bee anything wherein I might serve you, I desire you to use

Your thankfull friend & humble servant,
WILLIAM PETTY.

HENRY POWER TO SIR THOMAS BROWNE.

[MS. Sloan. Brit. Mus. No. 3418, fol. 94.]

Hallifax, June 13th, 1646.

Right Worshipfull,—I could not overslippe those kind respects, and faire expressions you pleas'd to shew towards me in Mr. Smith's letter, without the returne of a few gratulatory lines. The presentment whereof I cannot count a piece of presumption, since you layd me the foundation to worke upon. I cannott but really thanke you for the communication of your opinion ; I shall trace your directions, by which meanes I question not but I shall attaine to the utmost of my desires. My yeers in the University are whole up to a midle bachelaur-shippe, which height of a graduate I am sure ought to speake him indefective in any part of philosophy. Our second yeere of sophistry is always taken up in physicall contemplation (without perfect knowledge whereof no cleere passage is granted to any in the commencement house), and I hope no materiall piece then passed my eie, an extract whereof is not remanent in my present selfe. Yet I shall (submitting to your maturer judgment) review the whole body of philosophy, especially naturall. The pleasantnesse of which science (had not your desires concurred) might have re-invited me to that study. I intended to have seene Cambridge a moneth since : but some intervening accidents still quas'd my journe: and now you know that supernaturall cause which prolongs my stay here. I hope the heavynesse of that hand will shortly be removed, and our colledge repupill'd, and then (God willing) I will increase the number. I shall waite there of your instructions : what physicall institutions you please to appoint, I question not but the University affords ; and I shall be ready to make use of them, and of each opportunity the weeke affords, wherin I may

visit you by a paper-mercury. If (after I have finished the theoreticall part of physick) you will be pleased to induct me into some practicall knowledge, your commands shall fetch me up any time to Norwich; where I shall be very glad to weare the livery of,

Sir, your obliged friend and servant,
HENRY POWER.

Our towne can furnish you with very small news, only the death of some of your acquaintance, viz. Mr. Waterhouse and Mr. Sam. Mitchell. This enclosed is from my father-in-law to your selfe: if your occasions will permitt the returne of a few lines to either of us by this bearer, wee shall be very glad to accept them.

HENRY POWER TO SIR THOMAS BROWNE.

[MS. Sloan. Brit. Mus. 3418, fol. 92.]

Right Worshipfull,—The subject of my last letter being so high and noble a piece of chymistry, viz. the reindividualling of an incinerated plant, invites mee once more to request an experimentall of it from yourselfe, and I hope you will not chide my importunity in this petition, or be angry at my so frequent knockings at youre doore to obtaine a grant of so great and admirable a mystery. "Tis not only an ocular demonstration of our resurrection, but a notable illustration of that psychopanuchy which antiquity so generally received, how these formes of ours may be lulled and ly asleepe after the separation (closed up in their Ubris by a surer than Hermes his scale,) untill that great and generall day wher by the helpe of that gentle heat, which in six dayes hatched the world, by a higher chymistry it shall be resuscitated into its former selfe; suamque arborem inversam in continuo esse et operari, iterata præservabit.

The secret is so noble and admirable, that it has envited my enquiry's into divers authors and chymicall tractates amongst which Quercita and Angelus Salæ give some littl hint thereof, but so obscurely and imperfectly that I have no more hopes to be ocularly convinced, through their præscriptions, then to be experimentally confirm'd, that the species o an incinerated animal may be encask'd in a piece of winte chrystall, as some other mineralists confidently affirme Alsted, I confesse, in his Pyrotechnia, more cleerely describe the matter, but the manner of experimenting it hee utterl

leaves unmention'd. Therefore my only addresse is to you, hoping to find as much willingnesse to communicate, as ability to evince the certainty of this secret to

The most engaged of your friends,
HENRY POWER.

R. Coll. Cambridge,

Feb. 10, 1647.

PS.—Sir, this enclosed is from a worthy friend of myne who hath made bold upon my incitemeit to enwrappe a few lines to you, if you please to repay us both but with one single answer, it will not only evince us of your faire accept-ance of them, but shall also challenge a double gratulatory as a due debt, in counterpoise and recompence thereof.

WILLIAM OUGHTRED TO MR. GREATORIX.

[MS. Ashm. 394.]

Aldbury, Dec. 19th, 1652.

Good Mr. Greatorix,—Give leave to intreate you to remember my service to my good friend Mr. Lilly, and to enquire of him and other astronomers about London, what they have observed concerning a comet, *stella crinita non caudata*, now and for 11 nightes together as often as the skie was cleere, in manner as I shall describe. Upon Thursday, Dec: 9th, I first saw it, neere the East, about 7 of the clock at night, a round dim light, about 4 degrees of estimacioun from the head of the staire under the foote of Orion westward; the diameter of it seemed to be 16 inches; upon Saturday at 11 at night it was ascended nere the shild of Orion, almost as a right line through both the shoulders, so that the comet and they were about an equall distance asunder; then it went upward through the nose of the bull, till upon Tuesday night it was close, but a very small deale westward to the lowest star of the Pleiades. Upon Wednesday night it was come almost as high as the foote of Perseus, and upon Thursday night it was seene above the wing of that foote of Perseus westward higher then in a right line, through the star in that foote and the wing, and almost at their distance. The present Sunday, while I am writing, it is come within lesse than a degree of Gorgon's eye, and $\frac{1}{2}$ a degree to the east side. The motoun decreseth the nightly, and so doth the diameter, especially for these latter dayes, being now become but in shew not past halfe so big as at the first appearance.

You shall doe me a favour to write or procure to be written to me what hath byne observed by the astronomers about this celestiall appearance, and what judgement they give of it.

Your very loving friend,
WILLIAM OUGHTRED.

H. THORNDIKE TO JOHN PELL.

[MS. Birch, Brit. Mus. 4279, fol. 261.]

December 23rd, 1652.

Sir,—Mr. Tovey is gone out of towne and hath left mee to dispose of Mr. Warner's papers, which I would have had done himselfe. I have therefore sent you whatsoever I can conceive to concerne the canon: beeing, (1) The canon it selfe from 1 to 100,000. (2) A collection of papers sowed together, concerning (I suppose) the construction and use of it, intituled on the front *Tabularia*. (3) Papers of Interest and the questions of it, sowed together. (4) A peece by it selfe of about halfe a quire, beginning with, "Any ratio being given." (5) The canon from 1 to 10,000. (6) A foule copy of the same, in which are bound up other loose papers concerning the subject. (7) Foule papers in nine bundles, which seeme to be the first copy of the large canon. And my request to you is, first that you will take your own time to peruse them, in order to a resolution of publishing them, which, upon perusing them, I hope you will declare: and then in consideration of common casualties, and the uncertainty of my continuing where you are, that you will certify mee of the receipt of the particulares. Which will bee very briefly done, if you think fit to sende mee this backe, with your name subscribed to a line signifying the receite of them. And here, Sir, my best love and service recommended, I take leave, and remaine, Sir,

Your very loving freind to serve you,
H. THORNDIKE*.

* From a note by Pell, at the back of this letter, it appears that the project of printing Warner's works was relinquished on account of the incompleteness of his papers.

LIST OF MR. WARNER'S PAPERS.

[MS. Birch, Brit. Mus. 4394, fol. 106.]

An inventorie of the papers of Mr. Warner.

1. A tract of exchanges in folio, containing eleven leaves, Anglice.
2. Varronis sententia de tympanis illustrata, tribus foliis.
3. A treatise of coines.
4. Another of the same.
5. A tract about ingotts.
6. Another of the same.
7. Opus Saturninum.
8. A bundle containing thirty papers intituled "Opus Joviale."
9. A small bundle intituled "Observationes Westmonasterienses."
10. A bundle intituled "Monetary."
11. A bundle intituled "Generall rules of Warre and Fortification observed by the experience of Prichard Hansasd."
12. Six tracts sewed together intituled "Tabularia."
13. The faire copy of a canon of 100,000 logarithmes.
14. Canones analogici originalis.
15. Schedæ miscellaneæ.
16. A bundle intituled "Analogicks."
17. De monetarum homonimicarum æquivalentia.
18. De resectione spatii.
19. A treatise sic incipiens "Any ratio being given."
20. A treatise thus beginning "Of that columne."
21. A bundle "de refractione definitiones."
22. A bundle intituled "Mr. Protheroe."
23. A bundle intituled "Sir William Beccher."

December 14th, 1667. Received the abovesaid papers from Dr. Thorndyke, which I promise to restore upon demand—JOHN COLLINS.

ANTHONY THOMPSON TO JOHN PELL.

[MS. Birch. Brit. Mus. 4279, fol. 259, Orig.]

November 22nd, 1658.

Mr. Pell,—There is this day a meeting to bee in the Moore Feilds of some mathematicall freinds (as you know the custome hath beene) there will bee Mr. Rook and Mr. Wrenn,

my Lord Brunker, Sir Pauel Neale, Dr. Goddard, Dr. Scarburow, &c. I had notice the last night of your being in towne from some of the gentellmen now named, and of there desire to injoy your company ; their will bee no such number as you usually have seene at such meetinges ; 12 is the number invited. Sir, I hope you will excuse the short warning, for it was shorte to mee*.

Yours to serve you,
ANTHONY THOMPSON.

PELL'S RELATION OF A MEETING WITH HOBSES.

[MS. Bibb. Brit. Mus. 4425, fol. 204, Orig.]

Easter Monday, March 31, 1662.

This morning Mr. Thomas Hobbes† met me in the Strand, and led me back to Salisbury house, where he brought me into his chamber, and there shewed me his construction of that Probleme, which he said he had solved, namely the *Doubling of a Cube*. He then told me, that Vicount Brounker

* I insert this letter because it is a curious memorial of the Royal Society in embryo. It is generally stated, that Dr. Goddard's society terminated on the foundation of the one at Oxford, but this letter proves the contrary. As it may be interesting to the present members of the Royal Society, I insert here a copy of the original regulations of the Society at Oxford, from MS. No. 1810 in the Ashmolean Museum.—

October 23rd, 1651, Order'd—

- 1 That no man be admitted but with the consent of the major part of the company.
2. That the votes for admission (to the intent they may be free and without prejudice) be given in secret ; affirmations by blanks,—negatives by printed papers put into the box.
3. That every man's admission be concluded the next day after it is proposed ; so as at the passing of it, there be at the least eleven present
4. That every one pay for his admission an equal share to the money in stock, and two-third parts of it for the instruments in stock, answerable to the number of the company.
5. If any of the company (being resident in the University) do willingly absent himself from the weekly meeting, without speciall occasion, by the space of six weeks together, he shall be reputed to have left the company, his name from thenceforth to be left out of the catalogue.
6. That if any man doe not duly upon the day appoynted performe such exercise or bring in such experiment as shall be appoynted for that day, or in case of necessity provide that the course be supplyed by another, he shall forfeit to the use of the company for his default 2s. 6d., and shall performe his task notwithstanding within such reasonable time as the company shall appoynt.
7. That one man's fault shall not (as formerly) be any excuse for him that was to succeed the next day, but the course shall goe on
8. That the time of meeting be every Thursday before two of the clock.

[† This Mr. Hobbes says he was born April 5, 1588.]

was writing against him. "But," said he, "I have written a confirmation and illustration of my demonstration, and to-morrow I intend to send it to the presse, that with the next opportunity I may send printed copies to transmarine mathematicians, craving their censure of it. On this side of the sea," said he, "I shall hope to have your approbation of it." I answered that I was then busy, and could not persuade myself to pronounce of any such question before I had very thoroughly considered it at leysure in my owne chamber. Whereupon he gave me these two papers, bidding me take as much time as I pleased. Well, said I, if your work seeme true to mee, I shall not be afraid to tell the *world* so : but if I find it false, you will be content that I tell *you* so ; but privately, seeing you have onely thus privately desired my opinion of it. "Yes," said he, "I shall be content, and thanke you too. But, I pray you, do not dispute against my construction, but shew me the fault of my demonstration, if you finde any." Thus we then parted, I leaving him at Salisbury house, and returning home.

THOMAS BRANCKER TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 36, Orig.]

Tottenham, May 9th, 1666.

Revered Sir,—I understand by Mr. Collins that you had my last, but are, as you had reason, offended at Mr. Pittes presumption. Little souls have little designs ; what his was, I know not, but I thought it not at present convenient to do any more than I did, viz : take notice that the letters were open'd and enquire by whom. However, I durst not conceal it. The man is I hope very fair ; as to all other matters wherein I have dealt with him I have found him so. Possibly he was hasty to see what assistance you were pleased to afford us. I am thus tedious about him, because I would fain entreat for him to procure his pardon. What I wrote in my last concerning the book, I again refer to your consideration, for as much as my design herein I hope is not sordid or mean ; but the truest advantage that may be gained to the argument. I have now only to acquaint you that they have in hand the table. They omitte the first leafe, according to what I hinted in my last to yourselfe about it. Only whereas Rhonius ordered the incompositis to be printed in a larger character when they first appear in the table, viz : where they

were roots; I have altered it thus, to put a rule either over or under the number, and let it be of the same body with the rest. For I presume the end of that different character was only to make it visible, and I conceive this makes it more visible and distinct, and besides it avordes that unhandsome intrenchment upon the page which you will find in the Dutch edition. But these things you will better observe when the first sheet comes to your hands, which I hope you will find well done. They goe on slowly, because the short rules between the descending parallels are very chargeable, and therefore they have no more than will compose $\frac{1}{2}$ a sheet at once; so that they do but one whole sheet in a fortnight. I should be very glad to wait on you at London, could the health of that place invite you thither. In the mean time, I beg your candid interpretation of anything that comes from me in word or deed as to this matter, for as much as, if I know my own inclination, of all vices I am not disposed to deceit or impudence, and in this particular I have very cogent obligations to the contrary. I had written sooner but that I was confined to my chamber by an ague, which, by God's goodnes, is now removed, not without some small relishes of it, which I hope will passe away. It's scarce pertinent to tell you that there was a report about town that you had left this world for a better. Your own lines to Mr. Collins are a solid refutation. God Almighty continue your health and opportunityes to serve his glory, 'tis the prayer of, Sir,

Your ever obliged to honour and serve you,
THO: BRANCKER.

THOMAS BRANCKER TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 38, Orig.]

Tottenham, June 21st, 1666.

Honoured Sir,—By the hands of Mr. Collins I received your last on Friday, viz: 4 leaves of copy for the sheet P; but without any note for direction for printing therof, or by way of answere to anything of my last. This I only advertise you of that, if any such letter were intended, you may understand it was casually excluded the covert. I humbly thank you for the pains and accuracy in those papers, and I hope further directions for printing them are not altogether necessary. I have transcribed them without any alteration, unlesse so far as was needfull to conform it to the marks wheriu the

presse differs from your writing. They will this day or to morrow have done with the table (as I suppose) and will be wholly employed in the body of the book again as the meddling with the table. Although readers and printers are all very willing to see it out; yet, whenever you please, the presse shall be perfectly stop't to attend you. I shall from time to time acquaint you where they be, and when they want further help, but no such addresses are intended to streighten you in your conveniencyes. If you please to put a title to the table, they may print that and the first leafe of the table, which I shall presently fall on proving once more, unles you have any body that can and will ease me and shew me the errata, which I hope will not be very many. My last tedious letter gave you an account of what I then thought necessary, nor have I now any thing else to adde thereabout. I beg your pardon for having been an occasion of so great a divertisement to you, wherein if I did not fear I had allready intrenched on your other occasions, I should have adventured to beg your assistance for generall direction in these studyes, and I have fancyed that 2 or 3 generall fundamentall notions would lend me no small light, untill God shall please to grant me the happinesse of further attendance on you. And I wish I might be as meet for future as I am thankfull for past communica-
tions. In the mean time I must wait for an opportunity to serve you to my power. I commit you to God's protection.

Yours ever obliged to honour and serve you,
THO: BRANCKER.

THOMAS BRANCKER TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 40, Orig.]

Tottenham, July 6th, 1666.

Honoured Sir,—Your last of July 2 came to me July 5. I return humble thanks for the sheet therein enclosed. I have copied it and purpose tomorrow morning to send to the press. The labour and time which the processe and copyes therof required must needs have been great, and much aggravates your bounty in the communication. And I cannot but, upon occasion herof, adventure to expresse what hath been much in my thoughts before. I am very sensible what an occasion of trouble to you this my imperfect undertaking hath proved. Which yet I can not say I repent of, because I can not question a considerable advantage to be reaped thereby by all in-

telligent readers, and particularly because you have condescended not only to permission but favourable assistance : for which I dayly look on myselfe (as well as thousands others) as obliged to all gratefull acknowledgement as far as my present or future capacity may reach. My desire and serious study shal be to serve your interest, as far as I may understand it, and be accepted in my endeavours. I know the notions you bestow upon the treatise are not valuable even by jewells, but yet I see nothing little or sordid in it for you to accept of some gratuity, although incomparably beneath the obligation you have laid upon us. If I might be so bold my request would be to have from you a hint of your thoughts concerning it. 'Tis true Mr. Collins and I have discoursed hereabout, but he is not nor shal be in the least acquainted with the open proposall which my confidence of your pardon makes. Whether he hath in his letters anything that looks this way I know not, but the full satisfaction I have of my own integrity to endeavour your truest service puts me on the adventure. And methinks it is much more respectfull to your goodnesse to be open and sincere, than either to expresse myselfe tenderly and obscurely, or, which is worse, to be altogether ignorant of what behaviour may become us in this present case. My bookseller I know will not be very unmannerly herin : and I would deal with him as from my own motion did I know what were proper, but he shall never know from me directly or indirectly that I ever scribbled a syllable about the affair. You need not fear any inconveniency in being free to me in this matter even as to your son. I am not so great a stranger to morality or conscience as to use such forward expressions, had I not uprightnesse to support them. And, although I may not despair of being an incomparable gainer by any service I can undertake for you, yet I conceive I am not herin selfish beyond what reverence and gratitude allow me. But if any thing in the premises be any way peccant and offensive, I submit to your correction and it shall be, if you please, as if it were unwritten. As for the book, the compositor hath made your last papers fill a great deal of room, something of the paper of March 5 running into R, which loose print they ever told me their letters would needs require. I have written out the primes to above 30000, in the first 10M I find 1227 (counting 1 for a prime, which possibly Guld: omitted, and so made 1226), in the 2d xM 1031, in the 3rd xM 983, in the 30000, 3241. But my purpose is to prove the whole table of incomposites again before I finish this catalogue. Mr. Collins hath lent me Kinckhuysen's Conicks (in Low Dutch) and Mydorgius, on which I spend some time

about parabolicall draughts. If you please you may now keep a week or more before the press, but I shall undertake that it shall attend your leisure. I do not find I have order in your last to proceed to the xxix. probl : and therefore hope to see your directions. I fear you give yourselfe the trouble to copy verbatim what you send me. I conceiv you might adventure to send me your only accurate draughts, and ease yourselfe of that labour, keeping the notions by you possibly in some other method. Begging your pardon and continuance of undeserved favours, I commit you to God's care and protection.

Yours ever to honour and serve you,
THO : BRANCKER.

CHRISTOPHER SAWTELL TO WILLIAM LILLY.

[MS. Ashm. Oxon. 423, Orig.]

Weymouth, August 6th, 1666.

Mr. Lilly,—I wrote to you the 18th of the former month concerning the wonderfull motion of the tide as it was carefully here observed for 4 hours time, viz. July 17th, from about 10 in the morning untill 2 in the afternoone. I also wrote the same to the Post-office in London ; notwithstanding which, it was put into the printed intelligence in one manner, and in the Gazette in another manner, and neyther of them aneere the truth, and for what eyther reason or policie I cannot imagine, but made me to be derided here, until I shewed a copy to many of what I wrote them to London ; since which they reply if they print one false that is so wonderfull, how many us believe the rest, &c. Sir, I intreated you by my letter to have given me a few lines in answer that you had received mine, but to this morning I have not received any, which makes me doubt that you have not received mine, or else that you doubted the truth, or that it was not of any worth. If it came not to your hand, pray be pleased by a few lines to give me notice and I shall give you (if you desire it) a very true, sure, and punctuall account of it, or in any particular thing or accident that you shall require of it. If you doubted the truth I'll assure you that to what I wrote you ther is not a title false, I am very confident, viz. that the sea did ebb and flow seven times in four hours time ; with the rest of particulars writen you, to which a clowde, as it were, of witnesses will appeare ; that there were many more

ebbings and flowings it is probable to be true by the report of many; which say that the sea did soe all the morning, and that it did soe likewise againe in the evening, but they say that this was not so violent; but this 4 houres time that I gave you account off was as I have said, carefully observed by so many and that of the chiefe mariners, merchants, and other gentlemen, as well as other sorts of people, both men and weomen, one friend calling and sending for another, that to me it seemes an absurdity in the least to doubt the truth; the chiefe occasion of observation being the extreame violence of it, one wherof I heard being in house, being talking with one, we had much pitty for a ketch there riding in the road, we thinking of a very great and suddent storme of wind, but looking out of doores found noe wind att alle, but saw the sea at a distance full of ravelling waves with much noyes. If not of worth to you, pray take the will for the deed. I aymed at the best. The thing to all persons of this town was and still is wonderfull, and I thought it worthy of publique note, to which end I sent it to London preferring you before Mr. Gadbury, who otherwise had had the account. However, Sir, if you will not afford me no other account of it, you let me begg you to give me a few lines that you have received mine, that I may know that it came to your hand; and if by writing so presumptuously to you, strangers to each other, I have offended you, pray pardon me; it is but the second offence; I hope I then shall not committ the third: yet in the meane while shall remaine, Sir,

Your friend in what I may,
CHRISTOPHER SAWTELL.

*For Mr. William Lilly, Astrologer, at the
corner-house, over against Strand-bridge,
these, in London. Post paid, 3d.*

— — —

THOMAS BRANCKER TO JOHN PELL.

[MS. Birch, Brit. Mus. 4278, fol. 41, Orig.]

Tottenham, August 17th, 1666.

Much honoured Sir,—I conceived it unnecessary to trouble you with any line from me since the receipt of your last sheet, untill I could return it or part of it in print. This is now done, and you may please to send to Badiley for a sheet which I presume my bookseller will send on Munday. In it the fractions are very much amended. Mr. Collins tells me that

now they say if I had blamed them, they might have been corrected before. But as I have formerly written, I found fault at the first fraction that ever they printed and afterwards too. I conceiv they were not then so possessed with sufficient hopes of advantage so as to put them on the charge of new stamps, the procuring of which hath made this delay. I am now most taken up with making a catalogue of the errata in the table of incompl. which is necessary to be done before the catalogue of the incompositis themselves can be truly made. Sir, I return you my humble thanks for your candid acceptance of any part of my behaviour towards you in this businesse, of which my Lord Brereton hath been pleased to give me an hint. May there be anything of another nature, I shall thankfully accept of your admonitions, and, in a word, truly serve all your interest. We now hope for further directions from you at your next conveniency. At present you are no further interrupted by

Yours, ever obliged to honour and serve you,
THO: BRANCKER.

JOHN PELL TO MOSES PIT.

[MS. Birch, 4279, fol. 183, Original draft.]

Brereton, June 3rd, 1668.

Sir,—Yours of May 28 came to my hands May 30. Munday June 1, I sent a messenger to Newcastle, who brought me from you Mr. Brancker's new book, more costly bound than I desired. I have turned it over, and finde it no way imperfect; no sheet deticient, missfolded or missplaced. But the great number of press faults keepes me from writing to you for coppies for my friends, because I suppose they had rather tarry till they may have coppies corrected by my hand throughout.

Your superscription, both of your letter and of the book, would have startled me, if I had been farr from this place. For in both you say *John* Lord Brereton, as if *William* Lord Brereton were dead and the title were fallen to his eldest sonne, whose name is *John*. But since yours, we have heere received letters from the father, by which we are assured that he is in health, and intends to begin his journey hitherward upon Friday June 5, about the time that this may come to your hands. I hope his Lordship will bring one of Deane Wilkins his booke with him; or at least will be able to de-

make it so to me, that I may guess of what bulk it is, and whether it be fit to bind blank leaves in part of it. And therefore I doe not now call for the copy which you say the Deane hath left in sheets in your hands for me. Your care will preserve it entire, cleane and safe for

Your assured friend,

JOHN PELT.

*For Mr. Moses Pitt, a stationer at the
White Hart in Little Britaine.*

HENRY OLDENBURGH TO LORD BRERETON.

[MS. Bodl. 4259. fol. 42. Orig.]

London, Sept. 22nd, 1661.

My Lord.—I pray your Lordship to accept of the enclosed print which contains a tract confutation of the late French pretended miracle, said to be done in a village near Saumur; the narrative of which was sent hither in French, and here translated and printed in English. I suppose your lordship hath heard of it, how that Our Saviour appear'd, by way of a picture on the altar, at the time of the masse, for a quarter of an hour, many people seeing it with astonishment, which afterwards was examined by the Bishop of Angiers, and declared for a miracle in print. I have sent a copy of these transactions to my correspondent at Paris, a true Huguenot, with a desire to render the first head of this book French, and to send it to the place where that appearance of Our Saviour was made, to undeceive, if possible, the poor people, and to discover the cheat of those clergymen, that would fater a lye upon their God.

I saw yesternight a cart leaden with at least 600 bricks, whereof each by weight weighed above four pounds, drawn by one horse in an uneven and ascending way, by a new contrivance, which avoydeth rubbing much more than ordinary carts. It has been devised, as I mentioned formerly, by the concurrence of persons of several nations; and the patent of them is given in divers contry's; here, to the Duke of Monmouth, and to Sir Ellis Leyton (as hemself told me), and at Paris to some great persons; as also in Flanders. In the

mean time, our mathematicall mechanicians doe not want exceptions against the extraordinaries of the contrivance.

* * * * *

Your Lordship's very humble and faithful servant,
H. O.

*For the Right Honourable the Lord Brereton
at Brereton in Cheshire. Stonebagg.*

P.S. Mr. Hook presents his humble service to your Lordship, and begs the favor to send him some account of the causeway found so deep under ground, and of what shels are found in stones, or *ligna fossilia* &c. Whereby you will much oblige him.

MICHAEL DARY TO JOHN COLLINS.

[MS. Birch, 4425, fol. 54, r°. Orig.]

The equation is this :—

$$+ y^4 + 8 y^3 - 24 y^2 + 104 y - 676 = 0$$

Mr. Collins,—I have beene lately trying to break biquadratique equations into two quadratique ones, and I have effected my purpose in a great many, some by the aliquote parts, and some by the cubicall mant, but this soure crabb I cannot deale with by no method, &c.

Your servant,
MICH : DARY.

Tower, the 8th Febr: 1674-5.

NOTE ON THE SOLVING EQUATIONS, BY JOHN PELL.

[MS. Birch, Brit. Mus. 4432, fol. 26, Orig.]

May 20, 1675.

Mr. Dary only solved cubick equations by ayd of a quadratick equation in a particular case, not knowing the use of both the rootes of his quadratick equation; but Collins knowing how to take away two tearmes in any equation hath a different generall method of solving these and higher

equations by ayd of logmes, or by his little table of continual proportionals for interest, whereby he finds two rootes at a time, and depressoeth the equation two degrees. Whereas Deschartes cubick equation only serveth to breake a biquadratick equation into two quadratick ones, whereof the rootes are afterwards to be found, and a paire of rootes being by Collins method alwaies found, or two impossible ones remooved (by ayd of the rootes of pure powers and affected equations) one degree lower than that proposed, it follows that solid problems are effected by plaine geometry, et problema Deliacum tandem feliciter expugnatum. *Deo gloria!*

JOHN COLLINS TO MR. OLDENBURGH.

[MS. Birch, Brit. Mus. 4432, fol. 25.]

May 25, 1675.

Sir,—Be pleased to intreate the learned and worthy Mr. Tschirnhaus, to make a construction by a circle for finding a roote of either of these equations, which have the conditions he requires

$$a^3 - 3aa + 3a - 1 = N$$

In which if a roote be	1	0	
	2	1	Which are the cubes
	3	N is 8	of numbers less than
	4	27	the roote by unit.
	5	64	

Or to this equation

$$a^3 + 3aa + 3a + 1 = N$$

In which if a roote be	1	8	
	2	27	Which are the cubes
	3	N is 64	of numbers greater
	4	125	than the roote by unit.
	5	216	

And when he hathe demonstrated the same and illustrated the worke by examples in numbers he hath solved the Delphick probleme with great renowne, and intreate him to make the same publick in the Transactions, the consequence of it will be that he hathe taken away the two first or highest termes in these equations, which renders it probable that the like may be done in other and higher equations, and consequently the difficulty that hath hitherto been crux ingenii will be removed; this is the thing most wanting in mathematicks, and if he doth this, 'tis that I so much aspire after,

and have methinks a prospect of methods that I hope will not faile in the attainment, consisting of two branches. The one to make such habitudes or co-efficients relating to two tearmes in an equation, that taking away one of them, the other shall vanish with it. The other to reduce such tearmes to those habitudes that want them, though something hath been done in this kind and not in vaine, yet there still is required more still labour and time, than can be affoarded by his and

Your most humble servitor,
JOHN COLLINS.

SIR SAMUEL MORLAND TO JOHN PELL.

[MS. Birch, Brit. Mus. 4279, fol. 143, Orig.]

Saturday, 13th May, 1682.

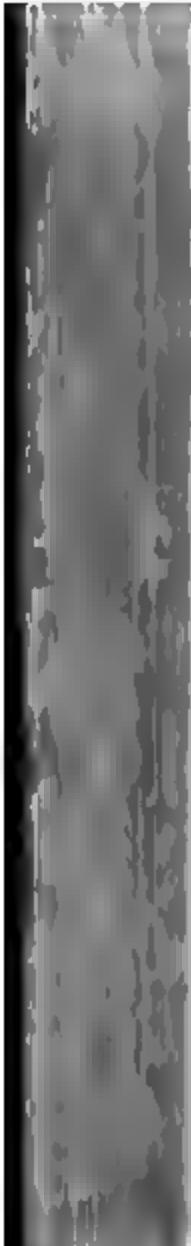
Sir,—Not being able to wayt on you as yet (as I intended) I take the boldness to send you my first request in writing, which is to beg you to answer the following queres:—

1. Supposing a foot to be divided into 12 inches, what is the number (and decimal parts) of cubick inches which are equal to the content of a cylinder, the diameter of whose base is 1 inch, and the height 12 inches?
2. What is the number of cubick inches that equal the content of a cylinder, the diameter of whose base is 2 inches, and the height 12 inches?
3. What is the number of cubick inches answering to a cylinder, the diameter of the base being three inches, and the height 12 inches?

And if your leisure will permitt you, I would beg a table giving the number of square inches conteyned in the areas of all circles from 1 inch diameter, to a 100 inches diameter.

And what trouble this shall give you, shall be acknowledged by

Your most humble and faithful servant,
S. MORLAND.



APPENDIX.

I *Corrector Analyticus, or strictures on the Artis Analyticae Praxis of Thomas Harriot, by Nathaniel Torporley. From the original manuscript preserved in the library of Sion College.*

Tractatum analyticum illum posthumum proximis diebus hisce promulgatum retracturo, triplex mihi incumbit negotium pro triplici rerum retractandarum differentia. Quædam enim ejusdem dictata (quis hoc credat? in mathematicis præsertim quibus inservit demonstratio, ut lapis Lydius ad segreganda a falsis vera, a tali vero præsertim Coriphæo mathematicorum credito, a talibus præsertim recognitoribus summa fide et diligentia omnia describentibus) non solum controversa et dubia, sed etiam a veritate aliena, pseudola et falsaria. Quæ idcirco sunt accuratius discutienda, redarguenda et resecanda, ne vel decipiatur inter legendum artista, vel præ indicio damnetur assertor. Quædam etiam sunt imperfecta et mutila, ne dum non ab ipso authore consummata, sed ne etiam quæ ab ipso bene excogitata et scitu necessaria sunt tradita, ab ejus administris eadem promissa fide et industria posteritati transmissa. Neque vero est ut sese excusatos haberi præsumant a testata intentione sua illam præcipue partem artis ornandi, quæ spectet ad resolutionem numerosam, accitis reliquis tantum obiter ejus ut puta introductionis. Collatis enim his quæ erant propriæ Harrioti ipsius inventiones, cum reliquis quas alunde mutuum assumpsit: tam quidem in pusillo compingeretur sua ipsius inventa, quas proprias quæcavit opes, nihil ut fuerit reliqui, si universa ejus inventionum farrago congeratur, ad justi voluminis quantumvis exigui comprehendendam dimensionem. Itaque tertius ordo animadvertisendorum talium esto præceptorum quæ prius ab aliis tradita, facta levè aliqua mutatione in possessionem hujus authoris pervenerunt. Etsi illius modi aliena occupandi consuetudo adeo evasit usitata et familiaris, ut non solum licitum sed et laudabile videatur esse quod fuerit publicum. Prorsus ut mihi videantur scriptorum hodiernorum plurimi non tam authoris agere ad lectores docendos, quam scholares in ludis literariis, quando

dictata praeceptore didicissent, memoriter eodem cotam condiscipulis repetentia. Sed ut non dignum vituperio indicio in alienam mensem immittere falcam aliquam vel methodicam, vel expositoriam vel detaminis, dummodo debitus primo servetur bonos: ita deo planum optime meriti de re literaria meteri cramben his positam nedam, sed neque ullam inventionem, nisi illum quæ illecebris jubet et grata noritate moretur discentem. Atque hujus generis commissa, quando maximum partem occupent totius editi opusculi, otiosum fuerit singula percensere. Sufficerit ergo eadem generalius et carptim perstrinxisse. Neque praeterea erit opus has ita notatas tripartitas discussiones eigillatim et suo ordine sub quodam methodo reductas percurrere: quando quædam ex obseruatis pluribus ex his tribus censuris obnoxia sint, adeo ut quæ falsa sint, illa orientur ex omissione jam latorum præceptorum; et quæ aliunde ascititia sunt, illa ex non recte intellectis antea traditis in falsa degenerent. Si ergo non servetur ordo in his recensendis, sed queris utrumque primo obvia examinentur, nihil retulerit, ordo enim et methodus ad fabri-
carn non ad demolitionem inservit. Nam de excusanda stili ruditate non est ut labore, decrepitus jam senex et jam moriturus. Altero demonstrationes satis illas ornatas, si ex omnibus rhetorum phaleris, uti quæ ornantur cibi puritate licet diminuta exprimantur. De reliquis contendant aucupatores famæ. Ego si dedecoris pristini labem abstersero, pulchre diecedo et probe et præter apem. His ita brevi-
ter præfatis deinde videamus quod Harriotus instauratus apportet bonive malive. Primo itaque de Harrioti methodo dicamus, cuius saepius mentio facienda est in sequentibus, ut constet et de prolatis et de prætermissis, ubi non possum non conqueri, illud ne male ha-
bere quod ejus glossarii ita penitus transformarunt eandem, ut non solum non ordinem sed vix verbum ejus retineant. Id quod forte laude dignum esset, si alicujus illiterati fortuito inventa distribuis-
sent. Sed cum hominis per eos in celum sublati et cui encyclo-
pædiam summam ascripserunt, opera ita transmutarunt ut vix vestigium ab eo pressum appareret: quod non erat aliud quam confessio tacita alicujus comprehensæ imperfectionis cui suppetias ita esse percuperent, aut saltē se illi fore præpositos crederent. Atque illius methodus illa erat.

Primo accurata tractatio irrationalius surdorum sive, ut ille vocat eos, radicalium numerorum, non illa quidem aliena ab analyticâ arte confitentibus ejus interpretibus in sectione, sed totam artem omit-
tentibus mixum. Nam si inutilis ad Exegesin, cur ejus ibi fecerunt mentionem? Si mentionem fecerunt, certe ut non inutilis, cur igitur non descripserunt?

His insuper addidit, veluti etiam præludia ad ipsam analyticam: speculationem de numeris et binomialum speciebus, de extractione radicis quadratae et binomio plano, et quo plurimum sudavit (et illud forte necquidquam) de extractione radicis cubicæ et solido binomio, usque ad exhaustionem viginti septem aut octo chartarum. Nam solebat ad imitationem juris peritorum per chartas ab una parte exa-
ratas, et per articulas simul colligatas, distribuere seorsim diversa documentorum suorum membra, ut ita homogenea unum in locum

reponerentur, præpositis quibusdam paragraphis plerumque literarum cum chartarum ascripto numero, ad satis methodicam inventionem cujuscunque particularis subjecti, quando ad illud relatio quomodo-cumque esset facienda.

Quibus accesserunt, vel processerunt potius. Operationes logisticae in notis ita dictæ ab Harrioto, ubi incipiunt ejus glossatores sub titulo. Logistices speciosæ quatuor operationum formæ exemplificatæ non ita scilicet magistraliter distanti illo. In ipso analytices artificio contentus trimembri divisione inscribit primam ejus partem ita. De generatione æquationum canonicarum sub paragrapho d) compaginatis ad illud argumentum chartis 21 cum appendiculis duobus de multiplicatione radicum.

Secunda pars autem sub titulo "De resolutione æquationum per reductionem," habet paragraphum e) chartas 29. item f a) chartas 7 : f β) chartas quoque 7 : et succedens illis in chartarum numeratione, f γ) ad chartam f 18 γ) cum appendicula sub lemmate dupli non illa contemnenda licet a suis omissa: Deinde f δ) chartæ 8. f ε) chartæ 4. f ξ) item 4 : Postremo seorsim sub signo ~~¶~~ chartæ novem continentes reductiones veterum ad Harrioti methodum revocatas.

Sed tertiam partem (non ita studio dissentiendo) cum Vieta in suo libro. De numerosa potestatum resolutione, et recte merito. Non totus fere est Vietæus per exempla singula, et supposito paragrapho, et in chartis 13 sunt exempla tria quadratica quorum primum est suum, duo reliqua sunt Vietæ, quinque cubicæ omnia Vietæ præter primum. Et quinque quadrato-quadratica quorum quartum est suum, reliqua Vietæ. Et sunt ista secundum Vietæ methodum æquationum omnino affirmantium. Altera ejus pars sub paragrapho b) in chartis 12 habet cum Vieta habet analyticam potestatum affectarum negate quadratica b 1) b 2) b 3) cubica b 4) ad b 10) quadrato-quadratica b 10) b 11) b 12).

Tertia ejus pars sub paragrapho c) habet 18 chartas, tractat analysin potestatum avulsurum cum Vieta, ubi radices sunt multiplices et singularum limites demonstrantur. Exempla hujus sunt quadratica duo, cubico-cubica 4, quadrato-quadratica duo. Sunt alia quædam particularia hunc spectantia, de quibus suo loco.

Hæc est generalis; et quantum poscit nostram propositam per brevis ejusce methodi synopsis tam illa facilis et perspicua quam est septimembris illorum distributio. Unde partem liquet e tribus illis partibus eam de numerosa resolutione totam esse usurarium et ipsum Vietam a capite ad calcem redolere, paucis, ut dixit Harriotus, mutatis. Illa autem pauca cujusmodi sunt? quæ certe non nihil compendii præcepto afferunt, sed et quæ nihil negotii admunt operatione. Ex sequentibus etiam patebit secundam partem reductionum Vietam agnoscere parentem ex parte maxima, alioqui alios præcedentes habere authoris: ut nihil ex toto volumine in genere reliqui supersit Harrioti proprium præter primam generationis partem, quam certe non numerito dixerit quis fabricam vel officinam nihili; non quod nihil exinde boni oriatur, sed quod ex nihili ingeniosa tractatione, totum illud quocunque sit (quod sane non est contemnendum in-

Si a, b, c, d, e, f sunt variabile reale, și $\alpha = a + b + c + d + e + f$, $\beta = ab + ac + ad + ae + af + bc + bd + be + bf + cd + ce + cf + de + df + ef$, $\gamma = abc + abd + abe + abf + acd + ace +acf + ade + aef + bcd + bce + bcf + bde + bfe + cde + cef + def$, $\delta = abcde + abcdf + abcef + abdef + acdef + bcdef$, $\epsilon = abcdef$, atunci se poate demonstra că $\alpha^6 - \beta^3 + \gamma^2 - \delta + \epsilon = 0$.

Prin urmare, să se demonstreze că $\alpha^6 - \beta^3 + \gamma^2 - \delta + \epsilon = 0$. Dacă $\alpha = 0$, atunci $\beta = 0$, $\gamma = 0$, $\delta = 0$, $\epsilon = 0$, deci și $\alpha^6 - \beta^3 + \gamma^2 - \delta + \epsilon = 0$. Dacă $\alpha \neq 0$, atunci $\alpha^6 - \beta^3 + \gamma^2 - \delta + \epsilon = 0$ este echivalent cu $\alpha^6 - \beta^3 + \gamma^2 = \delta - \epsilon$. Deoarece $\alpha^6 - \beta^3 + \gamma^2 = (\alpha^3 - \beta)^2 + \gamma^2$, să demonstreze că $(\alpha^3 - \beta)^2 + \gamma^2 = \delta - \epsilon$.

Dacă $\alpha^3 - \beta = 0$, atunci $\alpha^6 - \beta^3 + \gamma^2 = \gamma^2 = \delta - \epsilon$.

Dacă $\alpha^3 - \beta \neq 0$, atunci $\alpha^6 - \beta^3 + \gamma^2 = (\alpha^3 - \beta)^2 + \gamma^2 = \alpha^6 - 2\alpha^3\beta + \beta^2 + \gamma^2 = \alpha^6 - 2\alpha^3\beta + \alpha^6 - \beta^3 + \gamma^2 = \alpha^6 - \beta^3 + \gamma^2 = \delta - \epsilon$.

PROBLEMA 19.

Equationem quadrinomiam

$$\begin{aligned}aaaa - baaa + bcaa + beda \\ - caaa - bdab + bcfab = bcdaf \\ + daaa - cdab - bdfa \\ + faaa - bfab - cdaf \\ - cfab \\ + dfab \end{aligned}$$

ponito $b + c = d + f$ ad binomiam

$$\begin{aligned}aaaa - bbbab - bbbcb \\ - bbca = bbecc \\ - bcca - bccc \\ - ccca \end{aligned}$$

reducere, sublatis scilicet gradibus aa et aaa .

PROBLEMA 20.

Aequationem quadrimoniam

$$\begin{aligned}aaaa - baaa + bcaa + beda \\- caaa - bdca + bcfa = - bcd \\+ daaa - cdac - bdaf \\+ faaa - bfca - cdaf \\- cfca \\+ dfca\end{aligned}$$

posito $b c + d f = b d + c d + b f + c f$

ad binomiam $aaaa - bbaaa$

$$\begin{array}{r} - bbaaa \\ - bccaaa \\ \hline - cccaaa \\ b b + b c + c c \end{array}$$

sublatis reducere scilicet gradibus a et aa .

PROBLEMA 21.

Aequationem quadrimoniam

$$\begin{aligned}aaaa - baaa + bcaa + beda \\- caaa - bdca + bcfa = - bcd \\+ daaa - cdac - bdaf \\+ faaa - bfca - cdaf \\- cfca \\+ dfca\end{aligned}$$

posito $d + f = b + c$

ad binomiam $aaaa - bbaaa = b b c c$

reducere, sublatis scilicet gradibus a et aa .

Istae sunt tres illae reductiones præclare æquationis ejus quadrimoniæ ad tres binomias, seu mavis generationes binomiarum, quæ ad resolutionem numerosam magis sunt accommodæ, utpote quæ sint minus affectionibus oppressæ. Quæ quidem glossariis Harrioti forte viderentur sufficere ad praxin suam exigeticam exercendum. Sed non istæ similiter mihi sufficiunt ad facultatis specimen ut consultet ne etiam paulò penitus rimasse Harriotica. Nam restat in adversariis ejus omissus modus secundus generandi binomiam æquationem problematis decimi noni ubi tolluntur gradus $a a$ et $a a a$, idque ab illa æquatione quadrimonia quæ describitur in propositione undecima sectionis secundæ inter originales, nec locum sortita est inter reductiones.

Ut igitur accuratius de Harrioti dormitione statuamus et simul conatet in mathematicis sequè atque philosophicis sequivocam generationem posse reperiri. Sic igitur se habet apud Harriotum in

d 72^o) sed quia sordeat illis locutiones Harriotem eminens potius phrasē paraphrastarum.

Aequationem quadrimoniam

$$\begin{aligned}
 aaaa - baaa + bcaa - beda \\
 - caaa + bdca + bcsa = + bcd \\
 - daaa + cdca + bdca \\
 + faca - bfca + cdca \\
 - cfca \\
 - dfca
 \end{aligned}$$

ad binomialm

$$\begin{aligned}
 aaaa - bbaa = - bbac \\
 - baca \\
 - bcca - bbec \\
 - caca - becc
 \end{aligned}$$

vel per conversionem
 signorum ut vult Harriots

$$\begin{aligned}
 bbbc &= bbba \\
 bbec + baca \\
 becc + beca \\
 + caca - aaaa
 \end{aligned}$$

reducere, sublati scilicet gradibus aa et aaa .

Et ignoscant, uti spero, si sequendo authorem, non adeo cum illis fuero sollicitus, ut signa intervertam cum illis, quo ponatur summa potestas affirmativa, etsi ab altera aequationis parte sint homogenea negativa, quod aliquid in se saltem habet indecori, sed nobis minutia non sunt animadvertisenda.

Et ad correctionem horum problematum accedens, utar tali argumentatione nam sunt et nobis syllogismi, me hec hostis inter alia convicta et hoc criminaretur domino Petworthiæ quod essem dialecticus ignarus.

Si sit possibile ut ex aequatione quadrimonia generetur binomia necesse est ut in gradibus ablatis coefficientes utrumque negativa sint aequalibus coefficientibus affirmativis sed in hisce problematis impossibile ut coefficientes utrinque (hoc est in utroque gradu ablato) negativa sint aequales coefficientibus affirmativas.

Ergo,

In hisce problematis non est possibile ut ex aequatione quadrimonia generetur binomia.

Contra maiorem propositionem peccant paraphrastæ puerilius, contra minorem peccat Harriots inconsideratus.

Sed ad primum errorem castigandum paraphrastarum scilicet qui ex posita unica aequalitate, puta $b+c=d+f$ in problemate 19 et 21 et $bc+df=bd+cd+bf+ca$ in problemate 20, non est ut multum laboremus. Ipsi enim suo indicio sibi ipsis opponuntur in locis plurimis reductionum suarum, ubi inferunt hæc verba in aequatione proposita per particularium contradictionem eliditur gradus primus, secundus, vel tertius, et tollantur contradictoria redundantia, item rejecto re-

dundantium ex contradictione et similia, ex quibus, per ipsos manifesto sequitur nisi fiat elisio, rejectio, vel redundantia inæqualius et contradicentibus alicujus coefficientis partibus, falsam esse et impossibilem ejusdem gradus cui ascribitur coefficientia ablationem. Et merito illud quidem. Nam si inæqualitate existenti inter partes ejus affirmantes et negantes: si excessus fuerit penes affirmantes auferetur ex illa parte æquationis tanto plus justo quantum est differentiæ partium coefficientes in gradum ablatum ducta. Sin autem exuperent negantes tantumdem excedet illa pars æquationis ipsum homogenium datum, cui statuitur esse æqualis. Impossibile igitur est, ut ad unicam positam æqualitatem coefficientis partium inferatur ablato plurium quam unius gradus parodi. Quod ipsum satis erat notum Harrioto. Nam in singulis illis ejus paralogemis assumit ut in confesso duplē partium duplū coefficientium æqualitatem ad hinos quoque tollendos gradus. Et hoc faciliter admisit incommodum quia in præcedentibus ad tollendos gradus tantum singulos, eadem æqualitates partium coefficientis unius cujusvis qualiter inserviebant quo faciliter introducta est hypothesis æquationis geminæ partium, quæ contra minorem argumenti esse nostri propositionem militat et jam nunc nobis sed majori conamine et mactimis validioribus oppugnanda est, sequentibus premissis lematiis.

Lemna prima.

Si quantitas aliqua semel atque iterum bisecetur inæqualiter: factum a partibus minoris inæqualitatis, et differentiæ quadratorum dimidiarum differentiarum inter partes inæquales.

Esto quantitas $a b$ divisa primo in c puncto in duas partes inæquales $a c$, $c b$, deinde in duas alias $a d$, $d b$, ubi inæqualitas prima inter $a c$, $c b$ minor est $\frac{a}{c} \frac{c}{c} \frac{c}{d} \frac{d}{b}$ inæqualitate secunda inter $a d$ et $d b$, et sequitur propositum.

Nam tertio divisa eadem in partes æquales $a c$, $e b$, per 52 est factum ex $a c$, $c b$, cum quadrato $c c$ æquale quadrato semissis scilicet $e b$: atque etiam factum ex $a d$, $b d$, cum quadrato ad æquatur eidem semissi ergo et æquantur invicem. At $c c$ et $e d$ sunt dimidiæ differentiæ partium $a c$, $c b$ et partium $a d$, $d b$, ergo facta a partibus cum quadratis dimidiarum differentiarum, sunt invicem æqualia, et ablato ab æqualibus quadrato minoris differentiæ $c c$ erunt residua æqualia, nimirum factum ex $a c$, $c b$ æquale facto ex $a d$, $d b$ cum differentia quadratorum $c c$, $e d$, dimidiarum puta differentiarum, ut erat propositum.

Jordanus in 20 primi ex hypothesi hujus propositionis infert aliam conclusionem, licet aliis verbis factum scilicet e partibus differentiæ minoris $a c$, $c b$ æquari et facto e partibus reliquis et facto ex differentiis alicujus unius partis primæ divisionis et partium singularium divisionis reliqua; ut sit factum ex $a c$, $c b$ æquale facto ex $a d$, $d b$, et facto ex differentia inter $a c$, $a d$, et differentia inter $a c$, $d b$, quod instar corollarii ponit potest.

Lemma.

Si quælibet duæ quantitates biseccentur inæqualiter; que sunt ex quatuor producta e singulis partibus unius in singulas partes alterius, æquantur producto quod fit a totis in se ductis.

Hujus lemmatis non est e longinquo accersenda demonstratio cum sit proposito idem cum primo secundi Euclidis quamvis generalius enunciata, ad omnes species quantitatis comprehendas, et quasi reciproca ejusdem repetitio....areλ.

II. *The Autobiography of Sir Samuel Morland, in a letter addressed to Archbishop Tenison. From the original manuscript preserved in the library at Lambeth Palace.*

[MSS. Lambeth, 931, Orig.]

SIR.—I am not ignorant of the various reports of the excessive prodigalities and other sins of my youthful daies, that have now for a long time been spread abroad by the credulous and censorious world; especially since it has pleased Almighty God of late years, to visit mee with manifold crosses and afflictions which have kept almost as exact tyme and measure as formerly did Job's messengers. And farr be it from mee to act the pharise's part, or plead my innocence, in any other terms.

However I have thought it necessary, (being sensible of my mortality, and knowing well that I address myself to a true Nathaniel, in whom there is no guile') to make you my confessor, and to give you an abbreviat of the history of some part and passages of my life, being willing to carry the rest into the grave with mee, by reason of the circumstances of the age wee live in, there to bee buried in oblivion.

Having received my education in Winchester Colledg, I was removed to the University of Cambrdg, where having spent nine or ten years, I was sollicited by some frinds to take upon mee the ministry, for which, fearing I was not fitly qualified, I betook myself to the study of the mathematicks. Soon after, an occasion presenting itself, I accompanied an ambassador, (among several other gentlemen) sent by the protector to the queen of Sweden. At my return, I was recommended to Secretary Thurlo for an assistant, and in a few months time after, sent by Cromwell as an envoy to the duke of Savoy in behalf of the protestants of the valleys of Piedmont. And from thence to Geneva, as his resident, to manage the afflays of those poor people together with other forraign ministers, as likewise to transmitt the moneys collected in England for their

relief, and to prepare minutes, and procure records, vouchers, and attestations, for the compiling of an exact history of the Waldenses.

That negotiation being ended, and having exposed an account at my return of the whole transaction to a select committee of gentlemen who were appointed by Cromwell to examine particulars and make their report, as appears by their certificate marked (A)*, registered in the council books, of which I have the original, I was admitted into the most intimate affayrs of state; where I had frequent opportunities of taking a clear view of all proceedings from 41 to 56, and so forwards for severall years.

Amongst other intrigues, I was an ey and ear witnes of Dr. Hewet's being inhumanely trepann'd to death (together with several other persons of quality) by Thurlo and his agents. For instance, one Dr. Corkor was sent by Thurlo to Dr. Hewet to advise him and desire him on the behalf of the royalists, to send to Bruxels for blank commissions from Charles 2nd. And when those commissioners were come, was ordered to desire to bee employed by him to disperse part of them into several counties and to keep the rest by him, which done he was seized on, together with those commissions, and condemned by a High Court of Justice, and at last cruelly executed.

I was likewise privy to a design which was carried on by Sir Richard Willis (whom Charles II. trusted with all his affayrs in England) from a year before Cromwell's death to the rising of Sir George Booth (afterwards L. Delamar) for giving up the person of his majesty. At which time, the said Sir Richard Willis, by the appointment of Secretary Scott, and one person more (Thurlo being now out of employment) hired a great house called Weston Hanger, in Kent, moated about, and situated for the purpose, and then advised and pressed Charles II. with all diligence to come for England, and reside in that house for the better encouragement of those who should rise in arms for his restauration.

To this proposition the king readily consented, and the day of his setting out from Bruxels (as I remember) was appoynted, and notice thereof being given to Scott by Sir R. Willis, there were several thousands of chosen men arm'd cap-a-pé, who had instructions to place themselves round about in woods and as privately as was possible, and upon the watchword given that the king was enter'd into the said house, to rush in and murder him and all his followers in a hurry, so as it might never be known by whose hand he fell, which was thought by the contrivers a much better method than formally to bring him to a tryal before a High Court of Justice, as they had don his father.

Now the horror of this and such like designs to support an usurped government, and fearing to have the king's blood layd another day in furo divino to my charge, (there being no person but myself, and the contrivers, and the cheif of those who were to act it, privy to it); and calling to remembrance Hushai's behaviour towards

* This paper marked A and entitled "Certificate of the committee for Piemont concerning Mr. Moreland's negotiations for the protestants of the valleys," is preserved in the same volume, and is apparently the only one now remaining.

Absalom, which I found not at all blamed in Holy Writt, (and yet his was a larger step than mine, I having never taken any kind of oath or made any formal promise that I ever remember to any of those governments); as likewise seriously reflecting upon those oaths of supremacy and allegiance which I had taken during the reign of Charles I. at Winchester Colledge, I took at last a firm resolution to do my native prince, and the rightfull heir to the crown, all the service that should lay in my power. And here I cannot omitt to observe,

1. That this juncture of time was the darkest moon of all that king's reign, a time when he was in a manner abandoned by almost all his neighbouring princes and states, and miserably betrayed by many of his domestic servants, and some of those in whose hands were all his secrets and principal affayres. A time when he was in great distress for moneys, that being prest by Sir Richard Willis to send him fifty or sixty pound, as oft as bee sent him over new instructions, which was usually once a month (though at the same time bee had much greater sums conveyed to him by my hands in dark nights and obscure places such as the Vine Tavern in Holborn, hackney coaches, and the like!) His Majesty was frequently forced to pawn his plate or jewels, and as I remember, once to sell his coach horses to supply him. All which misfortunes Sir Richard Willis having enumerated and illustrated in a letter of his to mee about the same time to encourage the king's enemies here, pin'd the basket, and closed his letter with this paragraph, verbatim, viz., *And now I know not what power that little king has left him, unless it bee to command his followers to run madd as they please.*

2. This was a time when I lived in greater plenty then ever I did since the king's Restauration, having a house well furnish't, a sufficient number of servants and attendants, a very good coach and horses in my stables, a revenue of above a thousand pound per annum to mainteyn it, and several hundreds of pounds of ready money by mee; and a beautiful young woman to my wife for a companion. Now the giving myself up to serve the king was not onely to hazard all this, but to live in dayly expectation of being taken out of my bed or house, and drag'd to the torments, and there had my flesh pull'd off my bones with red hot pincers; these were Thurloe's own expressions how they had dealt with mee had they in the least suspected mee.

3. Had ambition been and titles of honor been what I aym'd at, whenever the king should be restored; so little appearance was there at that time of any such change, and such characters were then given of the king's person, that to rely upon a promised honor, would have seemed no other then building castles in the ayr, and a hundred pound for the purchase of a Gartar would have been thought a desperate adventure.

4. Had gold been the god I then worship't, I had fayr opportunities, as its well known whilst I resided at Geneva, to have gone away with above twenty thousand pounds into some remote corner of the world, where the power then in being could never have

reacht mee. Or I might have accepted at my return of a much greater sum to have timely discovered the whole design of Cromwell's expedition into the Indies for the Spanish gold, all those commissions and instruments being either in my view or in my custody.

Whoever shall seriously consider the foregoing observations will hardly believe that any self ends, (though possibly they might, by the pravity of man's nature, and the subtily of the Divel, bee injected into the fancy) could possibly outwey the considerations of duty and conscience in such an undertaking as this of mine was, in the blackest and worst of times.

Having now resolved upon the end, the next thing was to contrive the means of effecting it. And having made choice of one Major Henshaw, (whose life I had some time before saved, he being one of the forty men who had sworn neither to eat or drink till they had killed Cromwell) I gott him to send a letter to Charles 2nd, by one of his confidents, to acquaint him that there was death in the pott, if ever hee entered within the doors of Weston Hanger. This letter happened to bee put into his hands, as hee had one of his boots already on, and was drawing on the other, to ride post towards the water side, in order to his coming over, as Sir Richard Willis had advised him, for the encouragement of his party. This letter putt a stop to his journey, but with much difficulty, the king being made almost believe, by the lord of Ormond and others, that this was onely a stratagem of the protector, to throw dirt upon his beloved favourite, and so to spoyl his best design.

However, the king sent mee an answer marked (B), whereupon I dispatch't Major Henshaw himself, with a second letter, and accompanied it with several long letters, all written with Sir Richard Willis his own hand, discovering from time to time all the king's secrets, and whatever His Majesty had entrusted him with.

To this the king sent mee a second letter marked (C).

With one of these letters came a privat paper, as from the king (but in truth from the chancellor himself), ordering mee to send him in another privat paper an account of his chancellor Hyde, and what I knew of him, for hee was then accused of corresponding with Thurlo, and receiving moneys from Cromwell. I believing it came really from the king, sent such an account as it seems did not very well please his lordship. And *Hinc illæ lachrimæ!* From that time hee became a mortal enemy.

When I went over to Buda, upon the king's Restauration, the chancellor charged mee *not to ask any thing of the King, till he came into England, His Majesty being resolved to give mee more than in modesty I could petition for.* But when I had wnyted in England till all things of moment were given away, and at last desired to know what the king designed for mee, his answer was, *sounds' what the Divel would you have?*

Before the king's coming over, by Major Henshaw's and his confidents privat agreement, as I believe with the chancellor, my wife was made believe that there was a patent brought over and hid

under ground to give mee the Garter, and make her a dutchess, as being descended from a noble family in Normandy, which was a truth, and they had so far possest her with this vain imagination, that shee, desiring mee to walk with her privatly into the garden of my countrey house, a little beyond Bow, shee conjured mee upon her knees in the face of Heaven to promise and swear to grant her a certain request, which was never to ask any thing of the king but let her do as shee pleased. And when I pleaded with her, and foretold her what really fell out afterwards, her answer was this—
The misfortune fall upon mee and my children.

The king being restored, all his promises ended in a patent for a baronetey and a gentleman's place of the privy chamber, which was onely a place of great expence, and cost mee at the coronation 450 pounds in two days. And after I had, by the chancellor's order as from the king delivered up the first letter into His Majesty's own hand, where bee had promised mee the Garter, &c., I had given mee a pension of 500 pounds per annum out of the post office. But being forced to live at a great expence, and lay out great sums in taking out patents and riding at the coronation, &c., and so run myself in debt, there was one sent to mee to give mee an alarm, that the Duke of York would have the post office settled on him, and my pension would bee lost, and I should do prudently to sell it, and there was a chapman for it, which was Sir Arthur Slingsby, who had it for a summ much beneath its value, and as I heard afterwards, hee bought it for the Lady Green, with the king's money.

Now finding myself disappoynted of all preferment and of any real estate, I betook myself to the mathematicks, and experiments such as I found pleased the king's fancy. And when I had spent 500*l.* or 1000*l.*, gott sometimes one half, sometimes 2 thirds of what I had expended. Sometimes I had pensions, sometimes none. And care was taken by the ministers of state (under whom I was forced to truckle, waiting oft at their doors among the footmen) that one thing should bee spent before I gott another. One while I was made a comissioner of excise, paying part of it to one who had procured it. But in a few years being run in debt by chargeable experiments I was forced to part with it. At last, with much ado, I gott those pensions that I have of late years enjoyed, but they being very often stopt, I was at great loss and expence, borrowing money at 50 in the hundred and so anticipating my pension.

About two years before the king's death, hee sent mee into France about that king's water-works, and I borrowed near a thousand pound upon my pension (to repay the dowble to those who lent it) to prepare models and engines of all kinds for that expedition. But I was no sooner arrived there but the lord treasurer by his Majestyes permission stopt all my pensions for three years.

King James did indeed at my return (which was with the loss of above 1300 pistoles, as may appear by the French king's answer to my last petition marked D) take off the stop off my pension, and ordered the payment of the arrears, but permitted the lord treasurer Rochester to cutt off above 1300*l.* to pay the workmen for the en-

gin that serves Windsor Castle with water upon the account of some boons, and some reimbursements I had gott of King Charles in about a year and a half's time before my going over into France. And one of the boons was 150*l.* which payd for the jewel hee gave mee for pleasing him with the engine, and in remembrance of old services, which jewel I was forced to pawn and part with at Paris to furnish myself with money to bring mee back to England.

As an addition to all these misfortunes, having charitably redeemed a certain woman (whose moralls I then knew not at all) from perishing in a prison, was inhumanely betrayed by her, under a pretence of gratitude, into a vain expectation of marrying an heiress of 20 thousand pound. And swallowing too greedily the gilded bait, it proved my utter ruin.

I know it is objected against mee, that I have been extravagant in expences with several wines. And I must confess, that was the only content I had in the world, all other things proving cross and full of trouble and bitterness. Besides that, I never frequented either tavern, or kept in pension women of pleasure. And what money ever came to my hands, excepting about 6 or 700*l.* per annum, in my family or relating therein, went amongst workmen of all sorts, for engins and chargeable experiments to please and divert His Ma-jesty; or else for secret service, which were often very considerable sums. Somewhat may bee judg'd by the paper (E). I am sure I have now hardly left ten shillings in the world.

After all I would fain retire and spend my life in a Christian solitude, and heartily beg you to lend me your helping hand, to have my condition truly represented to His Majesty, whereby you will highly and for ever oblige

Your most affectionate, humble and faithfull servant,

S. MORLAND.

May 3rd. 1689.

P.S. There is one thing that I omitted in the abbreviat of my own history, which is, that when I did engage to serve the late King Charles 2nd, and did reveal some conspiracy against his life, yet at the same time I plainly sent him word that it was upon condition, *that I might never be call'd to bear witness against any of the conspirators, if upon his restauration, they should happen to bee arraigned at the barr of justice.* And when Sir H. Vane was ordered to bee brought to his tryall, the Attorney-General did indeed send for mee, and did very much press mee in privat (and that in the King's name) that I would appear as a witness against him, forasmuch as His Majesty had been informed that I was privy to many transactions, where the said Sir Henry Vane was principally concerned, that would by the law of England bee adjudged high treason. But my answer to him was this, that I hoped His Majesty would remember his promise, *that not a hair of their heads should ever be toucht upon any account.* Besides that I would rather be prest to death than come in judgment against either him or any other, whose designs I had formerly discovered. And thereupon went home to

my house, and burnt a certain sheet of paper all written with Sir H. Vane's own hand (which was a draught of a model of a new government with severe reflections on monarchy), as also several other papers, which would have been great evidence against him.

Extract from another letter of Sir Samuel Morland to Archbishop Tenison, dated July 20th, 1688.

..... In the interim I began to consider that perhaps I might do the public some kind of service, during this my retired life, by explaining in a new manner and method, the first six books of Euclid, and reducing them to common use and practice, and making all things plain and easy to the meanest capacity; which is a thing that in my opinion would bee of excellent and singular use, as well for all publick schools as for all young students in the universities; but as yet has not been performed to purpose by any author that I have seen whatever.

The following paper is taken from the same manuscript.

The proposalls Sir Samuel Morland gave unto Major Wildman for the King's secret service were as followes.

1. To open any letter though written and seal'd up with all the care and mett'ry that is practicable, and having coppied out the contents, to seal the same up again, with as many as shall be desired; provided he have the same paper, wax and ink, that the party that wrot and seal'd it shall be so far from discerning his letter to be opend or disfigured, that he shall not know his own letter from the other counterfeits.

2. To wash a written paper as white as before it was written.
3. To counterfeit all handwriting so dexterously, that, upon occasion of state, the king may send the copies and keep the originalls of any letters, dispatches or other papers, till any designes be ripe for conviction
4. To copy any number of whole sheets of paper close written on both sides in as many minutes time, with this advantage, that it will be impossible for the copies to be errorious (a).

III. *A Magnetical Problem by Thomas Lydyat, from the Bodleian MS. No. 313.*

First,—Considering the declination of the needle touched with the

(a) This document has been copied "in a minute" on the paper immediately following it, and can be distinctly read by holding it to the light. Next follows "An old writing pale, and almost worn out, copyed in a minute from both sides," which is, however, rather indistinct.

magnes or loadstone, from the plain of the horizon, for shewing of latitudes, I demand whether the loadstone, as it lyeth in its natural place and mine in the earth, hath not the two points of north and south directly respecting the north and south poles of the earth. If so, then, whether a straight steel wire, hung by the middles with a small thread in equal balance, and touched on either end with the north or south point of the stone, will not likewise directly respect the north and south poles. I say, touched hard with the very end of the wire: not as the usual manner is, drawn or pressed with the north or south end of the stone, along from the middle to the end of the wire: which, as it may seem, makes the needle decline more than due.

Secondly.—Considering the variation of the magnetical needle from the plain of the meridian for shewing of longitudes, I demand whether the same magnes or loadstone, lying in his natural place and mine in the earth, hath not as those two principal points directly respecting the north and south poles of the earth, so also every other two opposite points of itself in the like natural force (although not in the same degree of force) respecting those points of the earth whereunto it hath like situation. So that, for example, to speak only of three other being the chiefest, a wire touched in manner aforesaid, with the vertical or opposite, that is to say, uppermost or nethermost point of the stone lying in or newly taken out of his mine, by his free motion, will, in the same horizon, turn that end directly up or down-right, and take wholly to itself the situation and place of so much of the axis of that horizon: and, moreover, there being a line drawn round about the stone, æquidistant from his poles of north and south, a wire touched in that point thereof that in the stone's natural situation respecteth the east or west, will likewise turn itself and lie level in the plain of the same horizon directly east and west: and finally, a wire likewise touched at a quarter of the said circle's distance, will duly assume to itself that situation and place where the plains of the meridian of the same horizon and æquinoctial meet with and cross and cut each other. I say still, the *same* horizon, because loadstones of divers countries must consequently have and shew divers horizons and meridians with points correspondent; there being no natural horizon or meridian, or east and west, in the world, as there is æquinoctial, and north and south.

This have I conceived in my mind many years since, upon comparing of our countryman Norman his New Attractive, concerning the declination of the magnetical needle by himself first observed, and variation of the same, with Baptista Porta his book *de mirabilibus magnetis*, but hitherto partly I have not had fit opportunity to make trial thereof, and partly I have neglected it, by reason I found it flatly contradicted by D. Gilbert in divers places of his books *de magnete*, and also by some of my learned friends; who, being asked by me, whether a needle touched in any other place of the loadstone besides the poles, would respect the poles in like manner as if it were touched in either pole, answered that it would in like manner, tho' not in like force, but by so much the weaker by

how much it was touched the farther from the poles; and that being touched in the circle drawn equidistant from the poles, answering the æquinoctial of the world, it would have no respect at all. All which notwithstanding, many times musing with myself and thinking on it, and finding as yet no other sufficient reason of the declination and variation both, I suppose it possible and likely that the loadstone generally and totally both may have such a respective force in it, as I have said, lying in his natural mine or newly taken out of it, and also may retain the same, and impart it forcibly enough, a goodwhile after: if so be it be laid and kept still in the like situation. But the cause why few loadstones of many, do retain the same, [which made Severius, in his first book *Orbis Catoptrici*, think there were divers kinds of them, some, whereof he reports himself and others to have made sufficient trial, having more points of respect (namely, east and west) than others,] may be for that, for the most part without regard they are laid, or else by reason of their shape they fall and lie long in a diverse or contrary situation from that which was their natural, now, that side upward which was downward, now that side eastward which was westward, now that side northward which was southward, whereby it comes to pass that within awhile, as they are much impaired in their two principal respective points of north and south, so they become, as it were, giddy and mopish, and at length almost quite defective in the other.

Now, if this prove true, I dare avouch, that thereby is given a most certain and ready means of measuring the longitudes, or east and west distances, and withal a most easy way of sailing by a great circle, that is to say, the shortest cut, toward what position or situation severer, the vertical touch for the most part being fittest for this use, and an æquinoctial for the other; whereas the polar touch can demonstrate only the latitudes, although them of all other the most truly. But touching these corollaries there needs not any further discourse, until experimental proof be made of the former problem.

Th. L.

THE END

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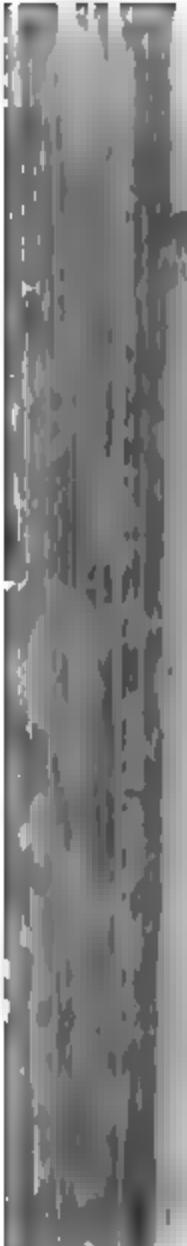
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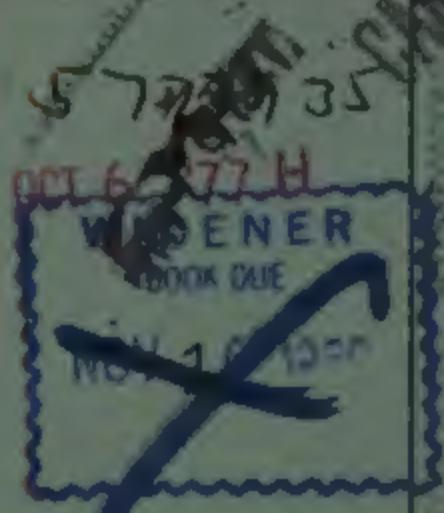
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